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CHRONICLE

Burial of the Maine.—On March 16 the hulk of the old battleship Maine was sent to its last resting place at the bottom of the sea, three miles off the Cuban coast. When "taps" were sounded the cruiser North Carolina, which acted as escort, started northward with the remains of sixty-five members of the crew of the Maine, the last of the bodies of those who met death when the Maine was blown up in Havana harbor on the night of February 15, 1898. In Havana impressive ceremonies marked the formal presentation of the bodies by Mayor de Cardenas to Brigadier General W. H. Bixby, U. S. A. There was a procession, headed by President Gomez and the members of his Cabinet, and after that a funeral oration by Father Chidwick, Superior of Dunwoodie Seminary, N. Y., who was chaplain of the Maine at the time of the disaster. The mystery of her destruction, fourteen years ago, is as hidden as ever. "The facts will some day come to light," Secretary Long has said, "and it will probably be found that so far as the Spanish Government itself was concerned, it was innocent of the design." The New York *Sun* adds: "As the fragment of the Maine disappears forever the American people are reluctant to believe that the Spain of Cervera was dishonored in the tragedy that sent so many brave and unoffending men incontinently to their death."

Extent of Patent Rights.—The Supreme Court held that the owner of a patent has an unrestricted monopoly on all articles used in its operation, may fix its price and prescribe its use. The case involved alleged infringement in selling supplies for use on a patented rotary mimeograph. The machine was sold with the

restriction that only supplies made by the patenting company might be used with it. In announcing his opinion, Justice Lurton said the object of the patent statute was to give a monopoly to the inventor, and the extension of that monopoly to cover contracts disposing of his articles by charging such prices as he pleased was not illegal. The case was decided by four judges, one less than a majority of the full bench. Chief Justice White and Justices Hughes and Lamar dissented. The Chief Justice said that with a limited patent the patent law as construed by the majority could now reach out and by contract include within the patent every conceivable thing used in every American Household. It would enable the patentee of a sewing machine to dictate where its user shall buy needles, thread and oil; the patentee of a cooking utensil to dictate that all the food cooked in it be purchased from him. The decision has an important bearing on the enforcement of the Sherman law, because some of the greatest monopolies in the country rest upon restrictions under which patented articles are sold. It is not improbable that a rehearing may be asked to bring the question before a full bench of justices. The whole subject of patent rights needs the attention of Congress, and upon this, at least, the majority and minority of the Supreme Court are agreed.

All Americans Warned.—President Taft issued a proclamation prohibiting the shipment of arms from the United States into Mexico, and warning citizens that transgressors would be vigorously prosecuted. The proclamation enjoins upon all officers of the United States the utmost diligence in preventing violations of the prohibition and in bringing offenders to trial and punishment. The issuance of the proclamation followed the

passage of a resolution introduced by Senator Root and aimed at the agitators for intervention in Mexico. Under the resolution, as passed by Congress, the President will have power to deal firmly with neutrality affairs, not only in Mexico, but in other American countries. In the present trouble in Mexico the Administration has been embarrassed by the existing neutrality laws, under which the United States Government could not stop "legitimate" shipments, even if they were consigned to revolutionists. The need for immediate action on the resolution was indicated by a despatch from El Paso, Texas, stating that the Government agents there had help up a large consignment of arms and ammunition for the rebels, and that unless the proclamation was issued at once the articles would have to be released, as the rebels were in control of the customs house at Juarez. "The amendment drafted by Senator Root and passed by the Senate, had it been a part of our laws and been enforced," says the Springfield *Republican*, "would have prevented the successful prosecution of the Cuban insurrection, and have prevented also the Spanish war that grew out of the insurrection."

Lawlessness in Virginia.—Virginia, the Old Dominion State, came into unenviable prominence when a troop of mountain outlaws rode into the Carroll county court house, at Hillsdale, during the trial of a prisoner, and shot to death the presiding judge, the prosecuting attorney, and the sheriff, at the same time wounding one of the jurors so severely that he died shortly after. Another victim was a girl of nineteen, who had been a favorable witness to the prisoner at his trial and was in the court room when the murderous attack began. The tragedy occurred just as Judge Thornton Massie had sentenced Floyd Allen to one year in prison for aiding in the escape of a county prisoner. The shooting was done by two of Allen's brothers and a troop of twenty mountaineers, who made good their escape to the neighboring hills. Within a few hours thirty special constables started in pursuit. Floyd Allen is in custody. Nine men have already been indicted for actual participation in the murders and others are waiting to be served. The Governor of the State offered a reward of \$3,000 for the capture of the outlaws. Judge Massie was the son of the late Patrick Cabell Massie, and nephew of State Senator Withers, of Virginia. He was regarded as one of the ablest men on the Virginia bench. He was a martyr to duty, as he was aware he was taking his life in his hands when he entered the court.

Dr. Wiley Resigns.—Dr. Harvey W. Wiley, the father of pure food legislation, resigned from the Bureau of Chemistry, where for twenty-nine years he had been chief chemist in the service of the Government. He took this action, he declared in a formal statement, because almost from the beginning he had been antagonized in the enforcement of the Pure Food law, and the activities of the Bureau of Chemistry had become so restricted as to inter-

fere with his freedom of speech in matters relating directly to the public welfare. The President expressed his regret at the loss of Dr. Wiley's services, and his fear that Dr. Wiley's place would be difficult to fill.

Mexico.—On account of the reported prevalence of black small-pox and bubonic plague in Honduras, the board of health has ordered that steamers from Honduran ports must present a clean bill of health from the Mexican Consul of the city from which they sail. —Some land concessions made under Diaz have been annulled, because the beneficiaries had not complied with the conditions of the grants. These and other public lands will be sold in small plots at low rates and on long time to poor people, the Government undertaking to establish irrigation works.—The permanent commission of Congress, instead of granting Madero's request for martial law throughout the country, has called on the ministers of war and government for a detailed statement of the true condition of affairs, that the commission may judge whether such drastic steps are necessary.—The Supreme Court of Justice has decided in banc to launch a manifesto to the people, and call on them to rally round the constituted Government, for the sake of warding off the horrors of civil war.—One hundred thousand grafted grape-vines, secure from the ravages of phylloxera, have been imported for distribution among vineyardists. The Government pays half the expense.—General Diaz has divided his military pension of six thousand pesos yearly between the military college at Chapultepec and the school for officers. The money is to be given in cash as premiums for success in studies.—The "Progress and Justice Liberal Club" of the City of Mexico has petitioned the permanent commission of Congress to exact the resignation of President Madero, on patriotic grounds, and to proceed to summon the Congress for the election of a temporary President.—The defection of Pascual Orozco has caused a sensation, for many believed he would remain loyal to Madero. Public opinion does not credit him with great military ability outside of guerrilla tactics. It remains to be seen how exactly he will carry out his reported manifesto condemning Madero and others to death, if he captures them.—The action of the United States Congress in strengthening President Taft's hands in the difficult work of preventing Americans from giving aid and comfort to the opponents of Madero's administration has been exceedingly gratifying to Madero.—Director John Barrett, of the Pan-American Union, has expatiated in public on the many evils that would follow a violent intervention by the United States. Among them are loss of prestige, loss of trade, and immense expense.

Canada.—The Government has invited all the Provinces to be represented at the arguing before the Supreme Court of the question of the Federal Government's right to legislate concerning a common marriage law. Quebec has an interest in the case, and will send

representatives. British Columbia and Manitoba have refused the invitation. They hold that the matter in the concrete, viz., opposition to the Ne Temere decree, does not affect them. Nevertheless, they will not submit tamely to any infringement of their rights. British Columbia has a special reason for holding aloof. Although divorce is by the B. N. A. Act a federal matter, it maintains that it carried with it into the Confederation its Divorce Court established in colonial days. The contention was sustained. The British Columbia courts grant divorces, and the determination to continue doing so may make it, for the moment, an ally of Quebec, defending a position very different.—Many Catholics in Quebec are indignant at the part played by their representatives in the Government and in Parliament, in the Manitoba-Keewatin affair, and resent especially the excuse these gave, that the right to separate schools may be left to the Manitoba Government. It is true that the present Cabinet has favored separate schools, much as the old Diaz régime in Mexico did the religious; but there is very little prospect of its protecting them by legislation, though some say that it will make the rights of those schools an issue in the next provincial elections. Mr. Monk denies that he made an assurance in this matter the condition of his support of the Manitoba-Keewatin Bill; and Sir Rudolph Forget treats the whole affair contemptuously, as outside practical politics.

Great Britain.—Conferences under Government auspices were renewed during the second week of the strike. English owners were willing to grant the minimum wage, but South Wales owners refused absolutely. These stated that the minimum wage is a pretext, and the men have no real grievance in the matter; that if it be yielded another pretext will be found soon; that in striking the men have broken their agreements once more, and it is useless to discuss new ones to be broken as recklessly. They quote the words of strike leaders to show it is a syndicalist conspiracy, and hold that it is better to fight the battle out, now that it has begun, than to patch up a truce with the certainty that the battle must be fought eventually to the bitter end. The men on their side say they have no idea of surrender. In the meantime many newspapers are calling on the Government to govern; but none dares say openly what the act of government should be. The Government announces that, as conciliation has failed, it will legislate to establish the minimum wage and to protect, at the same time, the coal owners. The strike leaders say that unless the Bill suits their ideas, they will not accept it as a settlement. A silly notice was issued in some journals, calling on university men to take up the miners' tools. If every university man in the three kingdoms were to do so the material result would be imperceptible. Probably a moral effect is aimed at. But this idea rests on the silly notion that university men as such, presidents, professors and graduates, are charged with the care of the nation's morals,

and the sillier hypothesis that they have any efficacious influence for good.—The Female Suffragists in prison are talking of renewing the hunger strike. In Holloway prison they have been rioting and destroying the machines in the workshop.

Ireland.—The statement cabled from London last week, that the Irish Home Rule Bill would be deferred was unfounded. Mr. Asquith has announced in the House of Commons that the Irish measure will be introduced on April 8 or April 9. Referring to the rumors that the alleged postponement was due to differences on details of the Bill, the Prime Minister said: "This is the date when it had always been intended to introduce the Home Rule Bill." He had always thought this Bill, being by far the most important in this session, ought to secure adequate parliamentary discussion. Mr. Redmond reiterated a former statement for which he had been called to account: "I had rather be badly governed by Irishmen than well governed by any other people." The movement for self-government did not rest mainly on National grievances. "The soul of the movement is the National sentiment of the Irish people." Mr. Devlin, M. P., in a parliamentary question, called the attention of the House to the atrocities that the Portuguese government were inflicting on many of its Catholic subjects, including deprivation of property and freedom, incarceration in foul prisons and many other cruelties and injustices, without trial and often without accusation. Cardinal Logue had dwelt at length on the matter in his Lenten Pastoral.—During the last quarter of 1911 there was an increase in the population of 2,059, a decrease in paupers of 2,422, and of 14,622 in the number of persons receiving outdoor relief.—The Dublin Ancient Order of Hibernians made this reply to accusations of political activity: "When the Orange Society, the Freemason Lodges, the Y. M. C. A. and other exclusively Protestant bodies intimate their intention to disband, then the A. O. H. will consider the advisability of altering its constitution. We oppose the oppression of any section, and are determined that in future Catholics shall not be prevented from receiving their legitimate share of the patronage they are entitled to."—The Gaelic League has issued a statement of the monies received, per Judge Keogh, from its American delegates during 1911. It totals \$13,105. This goes but a small way towards maintaining a large staff of resident and traveling Gaelic teachers and retaining or enlarging the educational control of the Irish-speaking districts. Dr. Douglas Hyde thanks America for its generous aid and bespeaks continued assistance "in our fight for the preservation of our National Language and a distinctive Irish Nation."

Italy.—On March 15 an attempt was made in Rome by a self-styled anarchist named Antonio Dalba to kill King Victor Emmanuel, who was on his way to the mem-

orial Mass for his father, Umberto. The bullet missed the King but struck Major Langa, of the royal escort, who was riding at the side of the carriage, wounding him badly in the back and neck. People of all classes showed their horror of the deed, and even the Socialist deputies came to the Quirinal to congratulate the King, though they had until this occurrence always refused to enter the palace.—Count Pecci has resigned his position as Commandant of the Papal Guards.—A bloody battle is reported in the Benghazi district, but both sides claim the victory.

France.—In spite of all the applause given to M. Poincaré when he became Prime Minister, speculation is already rife, according to some papers, of a change of cabinet. Poincaré's attitude on the question of Proportional Representation it is said has alienated the Radicals, and his somewhat contemptuous persiflage has made enemies of those who cannot appreciate his wit. He seems to fancy he is still in court, where an adversary can be harshly dealt with, but in Parliament that method of procedure is not admitted. Bouffandeau is already against him, and the Radicals are thinking of a new ministry, with the possibilities of Briand again at the head, though they hate him, and hence they may turn to Clemenceau. Indeed, they have already approached Clemenceau and assured him that if he accepts they will take Combes as one of his associates. Unfortunately for their scheme, he dislikes Dumont, one of their leaders who had accused him in the House of having insulted France. Hence he repelled all overtures for the new political stroke. On the other hand, by some Briand's return to power is regarded as inevitable, with Caillaux and Combes as supporters.—The famous Alliance Israélite Universelle is disrupted, the German section claiming that only French interests are consulted. The Alliance was founded in Paris, and at first was exclusively French, but at the beginning of the century there were 12,000 Germans among the 32,000 members. The English Jews separated from the Alliance fifty years ago.

Germany.—The strike in the German mines reached alarming proportions. Altogether as many as three thousand strikers laid down their tools. For a time almost seventy per cent. of the entire mining force had left the shafts. Serious conflicts between police and workers were of frequent occurrence. In many towns shots were fired upon the gendarmes and missiles hurled at them. They were often forced to repel or make attacks, in which not infrequently persons were killed and very many injured. In one conflict alone fifty of the combatants were wounded. A single policeman, who had been fired upon by a mob, killed two of his assailants, after he himself had received two bullet wounds in his face and a third shot had pierced his helmet. Those of the workers who remained in the mines were likewise violently assaulted, and calls for military assistance were

sent in from all quarters.—The Centre was the first party to lay the matter before the Reichstag and open a discussion. It presented an interpellation to ask what steps the Government was prepared to take in order to answer such demands of the workers as might be deemed justifiable, and to bring about a speedy termination of the strike.—The spokesman of the Centre was the Representative Schiffer, for long years a well-known trades union official. He pictured the conditions existing in the mines and expressed his opinion that the contentions of the workers had been in part justified; but that a raise in wages had already taken place, and that a further increase had been promised by the mine owners. The strike at its present stage had passed beyond control, and the Socialists were exploiting it as a means of agitation and propaganda. The Christian industrial unionists, he said, demanded from the Government the necessary protection to remain unmolested at their work. This speech created a perfect pandemonium on the Socialist side. Shouts of "Judas!" and tremendous outcries were raised to drown the voice of the speaker, who was not to be intimidated.—The Secretary of State for the Interior, Dr. Delbrück, then arose and quietly, but firmly, justified by his statistics the statements of the Centrist. The Government, he said, was prepared to protect every citizen and to maintain order at any cost, for this reason the army had been despatched to the strike district.—He was followed by the Socialist, Sachse, who for two hours and a half hurled invectives against the Centrist spokesman, against the Christian Unions, and against the Government and the "blood hound police." The latter, according to the invariable Socialist tactics, were made the sole cause of every disturbance. The Conservative Representative, Bieberstein, then arose and once more threw the entire Socialist camp into a convulsion of rage by insisting upon the need of instant and strenuous action on the part of the Government. The National Liberal, Böttger, finally suggested the institution of a compulsory board of arbitration. This concluded the first discussion in the Reichstag of the present industrial crisis.

China.—On March 10, in the Foreign Office at Peking, Yuan Shi-Kai was formally inaugurated Provisional President of the new Republic, in the presence of a great gathering of delegates, provincial envoys, military and naval officers and other prominent personages. The Chinese Constitution, as finally passed at Nanking, places the supreme power in the hands of the National Assembly. A notable feature is that all the acts of the President require the approval of the Assembly, and this body also has complete control of the Cabinet. The Assembly elects the President and Vice-President, and may pass any law over the Executive's veto at its pleasure. Yuan celebrated his inauguration by pardoning all prisoners except murderers and robbers, and by remitting all overdue land taxes.

QUESTIONS OF THE DAY

The Lawrence Strike

The stress of competition, national as well as international, has often forced even the best intentioned employers unduly to restrict the salaries of unskilled labor. More frequently, however, the main cause is to be found in the insatiable greed for dividends on the part of shareholders and owners. Only the collective bargaining of trades unions has been able satisfactorily to meet these difficulties. Even unskilled labor has a right to demand at least a living wage, a sufficient remuneration to preserve in reasonable comfort not merely the individual, but the family as well, and to lay by something for the future.

That this first principle of social justice is too often violated all must admit. Conditions at Lawrence were, it appears, even better than in other similar industries. Considering the vast proportion of unskilled workers, of women and of minors, the rate of wages in the textile and wool industries may not be considered in the least inferior to that offered in other employments. This, nevertheless, did not make the declaration of a strike at Lawrence in any wise unjustifiable. A fair day's wages for a fair day's work is rightly demanded, even with a strike to decide the issue, when there is sound hope of success. The strike of unskilled labor at Lawrence deserves all the sympathy which has been accorded to it; not so, however, the methods which have been applied.

The most reliable reports from Lawrence make clear how utterly distorted the accounts have been which the Socialist press has served up to its readers. The countless assaults upon peaceful citizens, the terrorizing of women and children, the mob rule which was finally stayed at the arrival of the troops, the physical injuries actually inflicted and the threats of murder held out to crush into submission those who would not yield to the spirit aroused by the Socialist agitators received not a word of censure, while every official act of the authorities was submitted to the most exacting scrutiny. Public officials have been treated most unsparingly by Socialist writers, while the mob leaders themselves have received nothing but hero-worship. Not a word is uttered in condemnation of the bandits who opened the strike by breaking into the mills, recklessly destroying property and driving out the employees with threats of violence and death, resembling a horde of savages rather than civilized human beings.

The Socialist editor Giovannetti, who had incited the mob to violence, thus wrote to the Socialist *Weekly People*: "The future of Socialism lies only in the general strike, not merely a quiet political strike, but one that once started should go fatally to its end, i.e., *armed insurrection and the forcible overthrow of all existing social conditions.*" (Letter dated February 10.) The

attitude of Haywood, who publicly declares that he is not a law-abiding citizen, and that of Ettor, who, according to testimony, advised the strikers "to keep the gun shops busy," are too well known to require any comment. The Industrial Workers of the World, the Socialist organization which made itself responsible for the strike, openly professes that it admits any and all tactics which can bring about its desired end in the most expeditious way. "The question of 'right' or 'wrong' does not concern us," they declare. ("The I. W. W. Its History, Structure and Methods." Vincent St. John.)

That men with avowed principles of such a nature should at times be seriously spoken of as labor leaders by a press which does not wish to be accounted revolutionary is one of the saddest symptoms of the deep-seated social malady of our times. Undoubtedly, too, the thousands of resolutions sent in by Anarchists and Socialists to public officials and to the daily papers exercised their influence. From a variety of such letters before us we select, as sufficiently characteristic, that addressed to President Taft from the national headquarters of the Socialist Party:

"William H. Taft, President,
Washington, D. C.

"The Socialist Party of America, as the political expression of the working class, by action of its National Executive Committee, demands that you use the power vested in you as the chief executive of the United States to protect the working men, women and children of Lawrence, Massachusetts, from the brutal violence of the lawless officials. It is monstrous to wreak vengeance upon helpless children. We protest against it. We demand that the constitutional rights of the strikers be respected. And in your capacity as official representative of the capitalist class of the United States we call your attention to the fact that such barbarous methods tend to impede the progress of a peaceful and intelligent political and industrial solution of the struggle between the capitalist class and the working class. An imperative message from you to the Mayor of Lawrence and to the Governor of Massachusetts would go far to cause these atrocities to cease."

The letter, as may be noticed, is an open insult to the chief executive of the nation as well as to the nation itself which has chosen him. He is referred to as the representative of the capitalist class, to whom consequently the workers would owe no rightful allegiance, since they are simply kept in a violent servitude by a hostile power. The war of classes is declared, and the President is nothing else than the head of an army of oppression against which Labor must conduct a war of annihilation. The action of officials is recklessly exaggerated according to the undeviating policy of the Socialist propaganda. The military and civil authorities, who may readily enough have made some mistakes in carrying out their delicate duty, but who deserve credit for having with so little display of force terminated the Socialistic reign of violence and destruction which had

terrorized the city, are spoken of as lawless officials, brutally violent and wreaking vengeance upon women and children. Not a word is said of the murderous incitement of the Socialist leaders themselves and the brutality exercised against defenceless women and children by the Anarchistic mob and their wanton practice of sabotage.

There is no attempt in the present article to deny that mistakes have been made at times by the authorities in so critical a situation, much less to bring discredit upon the cause championed at Lawrence by the American Federation of Labor. It is most desirable to see its principle universally applied: "A fair day's wages for a fair day's work." If wrong is done by members or unions within the American Federation, it is not because of this principle, but in spite of it. The very contrary holds true of the Socialist agitation. Labor will but destroy itself and the country alike if it will not firmly set its face against this destructive propaganda. The aim of Socialism is to drive the workingman into despair that it may more speedily realize the universal revolution. The acts of violence which occur within the trades unions are due precisely to this revolutionary spirit of Socialism which infects even those who do not attach themselves to it as a party. There can be no doubt whatsoever that the responsibility must be placed at the door of the Socialist agitator. It is vain for Socialism to maintain that it does not stand for violence when its entire doctrine leads to it, and when we see it again openly defending the apostles of "direct action" who have striven to hoist their red flag of destruction over the peaceful town of Lawrence in spite of the wishes of its citizens.

There is no time for delay. The Federation must close its ranks against the common enemy, lest it too should fall a victim. It is within its own camp that the great battle is to be fought. No honest man can stand by with indifference, while it is criminal negligence for Catholic laborers to absent themselves from the meetings of their local unions and leave the field in the possession of Socialists. The same holds true of all who have the interests of labor at heart. It is even more criminal for the press to remain neutral in a conflict upon which the peace and welfare of the nation depend.

"We are here in the throes of a new French Revolution," writes the Socialist editor in *The Public*, quoted with approbation by Wilshire, and expressing the Socialist aspiration for such a revolution in whatever form it may come. "It is modernized and Americanized for the twentieth century, with its Girondins and Jacobins in their various clubs; with its new 'insurrection of women,' and snowing the city under with the product of the pamphleteer. It may yet have its Mirabeau, Danton and Robespierre, while Marat may be somewhere in cellar or garret, marking down the names; but up to the present time none of these are clearly seen."

We must not allow ourselves to be deceived. There

is question of sweeping away religion as well as the entire existing social order. No truer lines have been penned than those we have quoted above from Socialist sources.

"There was a time not so long ago," said Father James T. O'Reilly, O.S.A., preaching at Lawrence, "when the initial question before the workers of Lawrence was one of wages, but those times have passed away. Today the battle and the issues are far more vital ones. It is law and order or chaos; revolution or respect for established society. We have been listening to language in Lawrence lately more violent than anything that had ever before been uttered here. It is no longer 'Fall down and adore me and all these things will I give to you'; but 'Fall down and adore, or I will kill you.'" In the face of such conditions, perfectly understood by its leaders, the Socialist Party has nothing to do but ceaselessly to cry out in its highest treble upon the "lawless officials" at Lawrence. This has been the method of the Socialist press from the beginning.

"The duty of the laity in these trying times," continues Father O'Reilly, lifting up his voice from the midst of the scenes of tumult and confusion, "is, first and foremost to keep before the mind of the rest of the world the fact that the Church is never, and never has been, 'against labor.' We priests stand to-day, as we have stood in ages past, shoulder to shoulder for the cause of the poor. But the Church has other duties than that of benevolence. She is the divinely appointed citadel of law and order in the war against the powers of darkness and chaos. She will be so still when this battle is over and forgotten.

"We have reached a point when things can be no longer taken for granted and when those who are in our midst as members of the Catholic community must be asked to stand forth and declare themselves. We can no longer stand still asking 'What is the government going to do? What are the police or the soldiers going to do?' But either take rank in the battle under the banner of Christ, or go outside and fight against it."

JOSEPH HUSSLEIN, S.J.

How the Ferrer Legend Grows

On January 26 last, Mr. William Archer, the biographer of Francisco Ferrer y Guardia, wrote to the London *Daily Chronicle* as follows:

"I have not seen any mention in the English press of a noteworthy fact which has just come to my knowledge, namely, that the Supreme (Civil) Court of Madrid has practically reversed the judgment of the Barcelona Council of War, and declared the innocence of Francisco Ferrer. The Court declared, (1) that Ferrer was not concerned in the Barcelona disturbances; (2) that none of the rioters who were prosecuted acted under his orders; (3) that in none of the 2,000 prosecutions arising out of the riots was any trace discovered of Ferrer's participation or inspiration. The Court, therefore, orders the restitution to his heirs of his confiscated property. This news is communicated to a Belgian paper by

one of Ferrer's executors, and there seems to be no reason to doubt its authenticity."

Now, this letter indicates in a marked degree, Mr. Archer's way of getting at the truth in regard to Ferrer. He takes a random statement in a Belgian newspaper, instead of the actual case decided in the Spanish courts, whereby the exact situation could be known.

The Spanish military Law provides (Sec. 238, Code of Military Justice) that when a prisoner has been found guilty by a Council of War (court-martial) he may also be adjudged to make compensation for all damage and destruction caused by his acts. It is the usual proviso attached to the judgment or sentence, where the case is aggravated. In the Ferrer sentence, besides the sentence of death and this proviso, it was ordered that "all property of said Ferrer y Guardia be, until the amount of damage can be ascertained, held applicable to the discharge of such civil liability." This, of course, threw the matter of ascertaining the damages into the civil courts, and acted as an attachment (*embargo*) of such property as Ferrer had within the Kingdom of Spain.

Shortly after Ferrer's will had been established, according to the formalities of Spanish law, José Ferrer, the residuary legatee under it, and Soledad Villafranca, filed a petition for the dissolution of such attachment of Ferrer's property. They alleged several technical grounds, which may be briefly mentioned. In the first place they pointed out that according to subdivision 5 of Section 142 of Criminal Procedure the attachment should be dissolved, because the death sentence should not have also adjudged his civil liability, since that was a matter for the civil courts. Article 593 of the Code of Military Justice contains no provisions for ascertaining or passing on the amount of damages for which a prisoner may be found liable; being unlike the Penal Code in that respect. In the second place they set up that, even the Penal Code in such cases presupposed that the prisoner should be a defendant and litigate the amount of damages for which his property was to be held liable, but as Ferrer's sentence resulted in his death, it was impossible to enforce any civil liability against a deceased person, who by the very act of the court itself was prevented from defending.

In addition to this the military authorities were unable to produce any evidence that Ferrer had directly used any of his property in causing such damages or had turned it over to any of the rioters to use in causing damage. As a matter of fact the amount of damage has never been judicially ascertained in any Spanish court, civil or otherwise. Even the poor Sisters, whose convents, schools and hospitals were burned over their heads, have never obtained a penny of compensation so far for their property destroyed.

It will be seen that this application for a release of the property of Ferrer from attachment was in no sense an appeal, review, or retrial of his case, only involved

it incidentally, and was founded largely upon technicalities. Attachment of a defendant's property in a criminal case following his sentence under the Penal or Military Code could not be perpetual; there must come a time when either the property should be applied in payment of specific damages found by the civil courts, or must be released. A case similar in point is that of the suffragists just now in London, whose funds have been seized by the British government; if the shop-keepers and others who claim to be injured do not recover damages against the government, the suffragists' funds cannot be held forever or stand practically confiscated. And in the same way the Spanish law did not provide for any perpetual attachment or confiscation of Ferrer's property, but merely that his property should be held to pay whatever damages were thereafter ascertained through the civil courts.

The rule of Spanish law is that such damages should be ascertained within two years after the seizure or attachment of property, although in proper cases such limitations have been extended. In connection with this, the technical objection interposed by the Ferrer petitioners became effective, for Ferrer being dead he could not be cited in a civil court, and consequently damages could not be assessed against him or his property. The petitioners themselves made use of and won out by the very fact that Ferrer had been executed. Had he been spared by means of a life sentence he could have been cited for a civil trial to ascertain the damages for which his property should respond.

On January 24, 1912, the Supreme Council of War and Marine—the highest tribunal in the Kingdom having jurisdiction over matters arising out of court-martials—dissolved the attachment against the property of Francisco Ferrer and turned it over to his executors and residuary legatee. It reached this conclusion almost wholly on technical grounds, and did not retry or review the facts of the court-martial under which Ferrer was executed.

The letter of Mr. William Archer quoted above is wholly misleading. In the first place the news purports to come from Belgium, instead of from Spain; in the second it states that the Supreme (Civil) Court of Madrid *reversed* the judgment of the Barcelona court-martial, whereas the Supreme Council of War and Marine merely dissolved the attachment ordered by that court-martial; and in the third place it states that the alleged Civil Court made a lot of findings concerning Ferrer and the rioters, whereas the only findings of the Supreme War Council were that no civil judgments for damages had been found against Ferrer, the rioters or the municipality. A despatch to the New York *Sun* from Madrid, early in February, stated the substance of what the court did, but it does not seem that this correct version, to the effect that the trial of Ferrer was not reviewed, has ever been given any currency in our daily or weekly press.

ANDREW J. SHIPMAN.

A Greek Gift to Madero

Señor Madero has recently been having so much difficulty in piloting his ship of state through troubled and treacherous waters that he cannot feel at all grateful to those who increase his embarrassments by offering him Greek gifts. A delegation, however, from the American Bible Society called, not long ago, on Mexico's much-tried president and formally presented him with a copy of the Sacred Scriptures. It was not because "we thought you unacquainted with the precious volume or its contents," the committee made haste to explain. No, indeed! Perish the thought! But this unnecessary and unseasonable present was offered, they said, because "we could find no other method more appropriate in which to congratulate you for the merited and high honor which the Mexican people have recently conferred on you." The delegates were sure, moreover, that the president would hear with pleasure that "up to the present time almost a million copies of the Bible, complete or portions of it, have been distributed throughout Mexico" by the Society and by the "thousand Protestant congregations" in the country.

Though Señor Madero must be thoroughly disgusted with the meddlesome Americans of various kinds who are now in Mexico, and can have no desire surely to weaken his position by appearing before his Catholic countrymen in the rôle of a colporteur for the American Bible Society, nevertheless he received the delegates courteously and made a gracious speech of acceptance, which wonderfully comforted, it seems, the hearts of the committee, who are doubtless persuaded that the hour of "darkest Mexico's" deliverance from Roman bondage is near at hand.

It will be found, however, that Mexican Catholics, like those of every other land, are so hopelessly blinded that they can never be brought to see that the mutilated Bible "without note or comment" was meant by God to be the sole rule of faith and the one guide to heaven. But should the Mexicans or their new President feel a desire to read the Bible, be it known that they had in abundance authorized versions of the Sacred Scriptures in Latin, Spanish and Indian, centuries before the American Bible Society was born.

Though we have no record of the entire Scriptures being printed in Spanish in Mexico itself prior to the year 1835, when Bishop Miguel's translation appeared, we know that the numerous Latin and Spanish versions of the Bible which followed the publication of the Valencia edition of 1478, forty years before Luther's revolt, were imported into Mexico from Spain's European possessions. Churches and libraries were so well supplied with these texts that Mexicans had no need of printing their own.

"But these Bibles were for the use of those only who could read Latin or Spanish," it may be objected. "In Massachusetts, however, we find a New Testament being

published in the Indian tongue as early as 1661. Did Spanish missionaries show enterprise in any way comparable to this?"

Though the zealous Fathers who evangelized the native Mexicans did not, of course, see the necessity of promptly supplying their neophytes with a copy of the New Testament, as did John Eliot his "Praying Indians," nevertheless, O'Callaghan's "List of Editions of Holy Scriptures Printed in America Prior to 1860," indicates that a Spanish Dominican named Benedict Fernandez, "vicar of Mixteca in New Spain, translated the Epistles and Gospels into the most prevalent language of that province," and that "Diego de Sta. Maria, another Dominican, and vicar of the Province of Mexico (who died in 1579) was the author of a translation of the Epistles and Gospels into the Mexican tongue or general language of the country." Though the exact date of the publication of the latter work does not seem to be known, we may shrewdly conclude that it appeared some time before the translator's death, thus anticipating Eliot's New Testament by eighty years at least.

The earliest books, however, to be printed in Spanish-America were not Bibles, but as was more consonant with the spirit of the Church, catechetical works. If the average American were asked when and where the first printing was done on this continent, he would probably give the vague answer: "In New England, early in the seventeenth century." But in point of fact, the earliest work to leave an American press was not, as many suppose, Stephen Daye's "Oath of a Freeman," a small "broadside," printed at Cambridge in 1638, but rather "Escala Espiritual para Llegar al Cielo," "A Spiritual Ladder for Reaching Heaven," not a pamphlet merely, but an entire book, which was published in Mexico prior to the year 1540, a good century before the Cambridge press was working. In the light of the foregoing facts, the visit of the American Bible Society to Mexico is as tardy as their gift to President Madero seems uncalled for.

WALTER DWIGHT, S.J.

Spanish Gipsies

One of the things that attract the notice of every traveler who visits Spain with the desire to know and understand the country and its customs, and arouses his curiosity and interest, is that strange race which he finds scattered here and there in small groups in the remote rural districts or near the great centres of population. It presents a type that can be mistaken for no other in the Spanish dominions. The lips thick, the eyes large, black and piercing, the hair long, black and straight, the complexion olive-tinted, the Spanish gipsy, whether encamped in a sheltering ravine or under the arches of an aqueduct or in the shadow of an overhanging cliff, is indeed Spanish, because born in Spain, but in all else he is a gipsy.

Time was when Spaniards of the true blue blood called

gipsies "New Castilians," or "Egyptians," or "Moorish footpads"; but while their traits have undergone no change, their name is now definitively *gitanos*, or gipsies. Though the matter is not wholly certain, it is commonly believed that they found their way westward from India in the eighth century, when the Arabs and Mohammedans entered Spain and subjugated nearly the whole country. At the outset they were not distinguished by the Spaniards from the Mohammedan invaders, and thus their presence was not specially noted until the time of Ferdinand and Isabella, when Cardinal Jiménez y Cisneros, as Minister of the Catholic Kings, made gipsy and Jew and Moor feel the effects of his iron rule. It was at this time that they began to be known as *gitanos*, a corruption of the word Egyptian, to distinguish them from the Moors properly so called, whose home was Morocco, while the gipsies had come from the deserts of Yemen in the caliphate of Egypt. It is, therefore, an idle tale which the gipsies used to tell that they had been condemned to exile by Almighty God, because their ancestors had refused hospitality to the Holy Family during its sojourn in Egypt.

The gipsy of to-day is quite like his forebear of 1612, whom our immortal Cervantes, in his famous novel "La Gitanilla," introduces as saying:

"We are the lords of the plains, of the plowed fields, of the groves, of the forests, of the fountains, of the rivers. The forests give us fuel for nothing; the trees give us fruit, the vines give us grapes, the gardens give us their produce, the fountains give us water, the rivers give us fish, the parks give us game, the cliffs give us shade, the gorges give us cool air, and the caves are our houses. For us the tempest is a refreshing breeze, the snow is a comfort, the rain is a bath, the thunder is music, the lightning is a torch, and the hard earth is a bed of down. Yes and no are one to us, as the occasion may suggest; we would rather be martyrs than confessors; when we are in prison we sing; on the rack we are silent; we labor by day and by night we steal; the fear of losing our honor does not disturb us, and eagerness to build it up does not make our slumbers uneasy."

Three hundred years have wrought little or no change in the gipsies. As they were in the days of Cervantes so are they now, weather-beaten nomads, fond of amusements, superstitious, incurable pilferers, crafty and sly, nimble and quarrelsome, and fierce lovers of independence. Besides their skill as horse-traders, they are clever at basket-weaving and making horseshoes and keys. They also find employment as sheep-shearers. But their days of greatest gain are those on which the district fairs are held and on market days, when the guileless peasants gather in throngs and unwittingly help to enrich the smooth-spoken fortune-teller by parting with their coppers in exchange for glowing prophecies of future well-being.

Between fifty and sixty thousand is the number of gipsies now in Spain. Most of them have no fixed

abode; but in some parts, and notably in Andalusia, there are several small settlements, for towns they can hardly be called, where these wanderers have taken possession of caves in the mountain-side, from whence they sally forth to tell fortunes and to filch. Wherever they are, they are inclined to be quarrelsome among themselves and to enforce their arguments by means of wicked-looking knives, which they wield with great dexterity. Their language, which was thought by some to be a survival of the ancient Germanic tongue, many words of which are even now found in the dictionary of the Royal Spanish Academy, is now known to be quite distinct, and is considered to be of Hindustanic origin, with a copious admixture of Castilian words. Nominally, they are Catholics, but theirs is a Catholicism of its own kind, in which peculiar rites and observances hold a prominent place.

The position of the gipsies before the law has undergone many changes; for at one time they have been tolerated and at another persecuted. Beginning with Juan I, in 1387, three Kings of Castile tried to break them of their nomadic habits by making them serfs attached to the land, but the results did not answer the royal expectations. Shortly after the union of the crowns of Castile and Aragon, Ferdinand the Catholic issued a decree from Medina del Campo, in 1499, by which he granted all gipsies and wandering tinkers sixty days after its publication, within which interval they were to settle down and undertake some steady work, or were to leave Spain. If they did neither, the penalty was one hundred lashes and perpetual exile for the first offence; upon a second conviction they were to lose their ears and to go again into exile. The decree seems to have been to little purpose, for we find it renewed by the Cortes in 1525, in 1528, and again in 1534. This last Cortes added the penalty of perpetual imprisonment for a third conviction. Charles I, better known as Charles V, Emperor of Germany, was even more severe, but his son and successor, Philip II, modified the decrees and made rules for the formation of gipsy districts or settlements on the outskirts of cities and towns. To him, therefore, the gipsy squatters look back as their protector.

The next step in the political see-saw was the action of Philip III, who renewed the drastic decrees, only to have them mitigated by his son, Philip IV, although in his decree of 1663, he was constrained to speak of the gipsies as vagabonds and highwaymen. Charles II, "the bewitched," the last monarch of the house of Austria, forbade the gipsies to attend at fairs, or to make any sale except in the presence of a notary public. He also fixed the cities near which they might dwell, forbade them the use of arms, and any occupation except that of tilling the soil. Philip V, the first king of the house of Bourbon, found the court itself full of gipsies. He expelled them from Madrid, renewed former edicts against them, and withdrew from the churches the right of asylum in their regard.

Charles III issued a remarkable decree on September 19, 1783, in which he ordered that if the gypsies would give up their wandering life, drop their foreign tongue, and lay aside their distinctive garb, they should be eligible for any profession or office, or for membership in any society or guild, but he laid down heavy penalties for vagrancy and criminal practices.

Such has been the varied lot and portion of the gypsies. Now ignored, now favored, now persecuted, charged, sometimes falsely, with awful excesses, despised and feared by their neighbors, in a continual struggle with the elements, they are to-day, after centuries of vicissitudes the most varied, despite all political and social upheavals, the same strange, unfathomable people, fiercely independent, distinctive in outward appearance and temperament, resisting even a tendency to be swallowed up and to disappear among the people that surround them, as they were when the fourteenth century Kings of Castile singled them out for royal animadversions.

NORBERTO TORCAL.

Catholic Statistics of Great Britain

There is no official census of religions in Great Britain. When the decennial census is taken in Ireland, India and the British Colonies, the census papers contain a column headed "Religious Denomination," but in England and Scotland the Non-conformists have always opposed this information being officially required, on the ground that it would be "inquisitorial."

The result is that while we can obtain very complete figures as to the number of Catholics everywhere else in the British Empire, we have to be content with merely approximate estimates of the Catholic population of Great Britain itself.

For Ireland the census of 1911 gave the population of Ireland as 4,381,951, of these 3,321,010 are Catholics.

The same census gave for the total population of Great Britain 40,834,714. If the larger island were as Catholic as Ireland there would be nearly 30 million Catholics in Great Britain. The "Catholic Directory," just issued for the current year, ventures to claim only 2,269,000. It is at best a rough estimate. Looking through the returns for the various dioceses one sees that the calculations of their Catholic population must be worked out on no uniform principle, for in some cases we have round numbers in thousands, in others figures that are obviously the result of careful calculations descending to units. I believe there is no general rule. In some dioceses an estimate is based on the supposed proportion of population to marriages or deaths registered, or to the number of children in the schools, these figures being checked by a house to house enumeration in certain districts.

Four years ago Canon Moyes, of Westminster Cathedral, in a statement prepared for a non-Catholic work of reference, put down the Catholic population of Eng-

land and Wales at one and one-half millions, and that of Scotland (more precisely) as 515,625. If these figures were then approximately correct, and the estimate of this year's "Directory" can be also accepted, we have a very considerable increase in numbers, an increase greater than that of the normal growth of the general population. That there was an enormous growth of the Catholic body in the last century—partly due to immigration from Ireland—every one knows. In 1780, a return carefully prepared for the British Parliament, gave the number of Catholics in England and Wales as only 69,376. I think it is certain that in recent years the increase has really been very considerable. The "leakage" of destitute children drifting into non-Catholic institutions has been cut down to a minimum—the increase of churches has diminished the number of places where Catholics were exposed to loss of the Faith for want of the Sacraments, and there is a steady stream of conversions. Writing in 1908, Canon Moyes said:

"The influx of converts received into the Church has been maintained, if not increased, from year to year. The records of their receptions are kept in each diocese, but the total numbers per annum are only rarely collected. Those for 1897 showed that in that year 8,436 adult persons had been received into the Church from various religious bodies outside the pale. This accession has been somewhat picturesquely described by saying that a convert is made for almost every time that the clock strikes, day and night, during the year." (*Year Book of the Churches*, 1908, p. 217.)

We have another proof of the increase in numbers, as well as the improvement in organization of the Catholic body, as to statistics of attendance in the primary schools. The figures for the Diocese of Westminster (London, north of the Thames and Essex, Middlesex and Hertfordshire) are very striking:

School year 1865-66, average attendance 11,112; 1910-11, 31,959.

The total number of priests and churches at various dates shows wonderful progress. Here are some figures:

1841, priests 557, churches 423; 1912, priests 3,670, churches 1,785.

In the last two totals of priests are included a number of exiles from France belonging to religious communities of men. The "Directory" for 1912 puts the number of Catholics at 1,709,549.

The dioceses that show the largest numbers are those of the London districts (Westminster and Southwark), and the north, especially Lancashire (Liverpool and Salford). In the north there is the largest proportion of English Catholic families that held to the old Faith, even in the days of persecution. The eastern counties are very Protestant, so is Wales of the southwest (Plymouth and Menevia). Portsmouth, with its relatively small population, shows a large number of priests

and converts, owing to the influx of exiled French religious men and women.

There are now in England three archiepiscopal sees, and three provinces. In the British Empire there are in all 194 dioceses and vicariates apostolic and prefectures apostolic (including 33 archdioceses). In the whole Church throughout the world there are 1,039 dioceses, so that about one-sixth are in the British Empire.

The estimated Catholic population of the Empire is: Great Britain, 2,269,000; Ireland, 3,321,010; United Kingdom, 5,590,010; (Europe (outside the United Kingdom, *i. e.*, Gibraltar, Malta and Gozo) 195,990; Asia (India, etc.) 1,975,305; America (Canada and West Indies) 3,321,159; Australia and New Zealand, 1,113,656; Africa, 380,105; total, 12,576,225.

A. H. A.

Catholicism in the Dutch Colonies

From a Fief of the Holy Roman Empire in the early Middle Ages the Netherlands passed successively under the rule of the Houses of Burgundy, Hapsburg and of Spain. At the close of the Eighty years' war with the last named country, about the middle of the Seventeenth Century, Holland became an independent State. Long ere then her traders and navigators had begun to cross the ocean in all directions, and had laid the foundation for those Colonial possessions that poured the wealth of the Orient into the coffers of the mother-country, and for a while made her mistress of the seas. The varying fortunes of war and politics during more than two centuries following still have left the little kingdom of to-day in full control of an Island-Empire, spread over the East and West Indies to the extent of nearly 800,000 square miles, with a population of upwards of 35,000,000.

What with exclusive Protestantism dominant at home, and the mere handful of Catholics remaining in a condition of utter helplessness, the Church's organized missionary efforts in the Dutch-Indies had been quite impracticable till some time after the Catholic revival half a century ago.

The Missions in the Colonies are almost exclusively entrusted to the care of the various Religious Orders. The largest Mission field is in the Malay Archipelago, and comprises the islands of Java, Madura, Sumatra, Celebes, Borneo, New Guinea and a number of minor islands, with a total area of over 700,000 square miles, and a population of 34,000,000. These, with the exception of Borneo and New Guinea, form the Vicariate Apostolic of Batavia, presided over by Mgr. Luypen, S.J., assisted by fifty-six Fathers. Mahometanism is the prevailing religion among the natives, of whom in Java and Madura alone there are nearly 25,000,000. The number of Christians of all denominations in these Colonies amounts to some 300,000, of whom about 60,000 are Catholics. Among them on the various islands are scattered twenty-one Missions, each covering an im-

mense territory. In Batavia, the capital of Java, and in the principal cities of the group, Catholic schools are maintained, taught by different Sisterhoods. In Batavia also is published the weekly *Java-Post*, the solitary representative in the Malay country of the Dutch Catholic press. The Missions of Borneo, the greater part of which still belongs to Holland, are in charge of the Dutch Capuchins; fourteen Fathers, eight lay-brothers and eleven Sisters are laboring in this most arduous field. New Guinea, *i. e.*, the portion of it belonging to Holland, is attended by the Dutch Fathers of the Sacred Heart to the number of seventeen, under Dr. Neyens, P.A. In this group of Malay islands lies the much-adverted Achenese country, on the northeastern point of Sumatra, where for more than three decades the Dutch Government has been at war with the local Sultan. So far the contest has resulted visibly in nothing but a waste of lives and treasure. Seemingly there is no help for it; the Government without loss of prestige cannot give in, while the Sultan evidently refuses to abandon the fight.

If the Church in the Dutch East Indies, with their teeming millions, must still be compared to the Scriptural mustard seed, in the West Indies her condition is far more advanced, in fact highly satisfactory. The Missions on Curaçao and the five smaller islands off the north coast of Venezuela are served by the Dutch Dominicans: twenty-nine Fathers, under a Vicar-Apostolic. Of the 50,000 inhabitants of Curaçao, 30,000 are Catholics. In its capital, Willemstad, are eight flourishing parishes, while nine others are found on the remaining five islands, with a total Catholic population of 15,000. Besides parochial schools in each of these parishes, Curaçao boasts of a number of Catholic Institutions, among them a high school for boys. Two Catholic papers are published there: *Amigo de Curaçao* and *La Cruz*. In Curaçao also the Salesian Fathers have charge of a parish in connection with schools for boys and girls, a Boys' Orphanage and a Trades school. It will be seen that Curaçao has a number of things to feel proud of, besides the famous liqueur, manufactured in Amsterdam, that takes its name from the island! Surinam, or Dutch Guiana, on the northwest coast of South America, has been in charge of the Dutch Redemptorists since 1866. The present Vicar-Apostolic, Mgr. Van Roosmalen, resides in Paramaribo, the capital, and has eight large parishes in his jurisdiction, which are attended to by thirty Fathers. To each of these parishes a flourishing school is attached, taught by Brothers and Sisters. The Gerardus-Majella Institute, for the care of lepers, in charge of the Sisters of Charity from Tilburg, Holland, is located in Paramaribo. Here also are published two Catholic papers: *De Surinamer*, and *De Katholieke Waarschuwer*, or *Catholic Monitor*. The population of the capital numbers 30,000, that of the entire colony 65,000.

Surinam was acquired by Holland in 1669, in exchange for New Amsterdam and Manhattan. It was

reported at the time that gold had been found in Surinam. Though of late years there seems to have been an output of a few thousand ounces, subsequent developments in Manhattan proved that Holland got rather the worst of the bargain. This exchange has been referred to as the first gold brick handed the Dutch on this side of the water. From all accounts it has not been the last!

Other missions in these same latitudes that are served by Dutch Fathers and Sisters are to be found in the Philippine Islands, directly north of the Dutch possessions in the Malay Archipelago, in Brazil and in Porto Rico.

V. S.

A Protest of Hungarian Catholics

The rationalistic agitation of our day has not been without its blessing for the Church. Like all persecutions against her, it can only help to root more deeply and strongly that mighty tree in whose branches alone the birds of the air can find safe refuge from the gathering storm. The direct effect of all attacks upon her has been no other than a glorious awakening of Catholic social consciousness, a strengthening of the bonds of Catholic solidarity and a renewal of fervor in the reception of the Sacraments at the call of the Holy Father. The latest manifestation of this comes to us from Hungary.

Baron Alexander Barkoczy, who for six years had held the responsible position of head of the ministry for secondary education in that country, was recently deposed from office. He had dared to break remorselessly with the unwritten law of his position, that special favor and consideration must be shown to all the whims and wishes of the Masonic lodges. He believed that a Catholic must act, even in his official capacity, upon Christian principles, and he did not lack the courage to carry out his convictions. As a consequence, the Jewish and Masonic press conspired for his ruin. Mendacious disclosures were made, false charges were invented, and almost daily demands for his removal were vociferously insisted upon. These stratagems seemed at last to have their effect, and the fall of Barkoczy was triumphantly announced.

The bitterness of Catholics was heightened by the circumstances that this measure was enacted by the supreme Minister of Education, Count Zichy, a leader of the Catholic movement and president of the Catholic Landesverband, who for years had presided over the conventions of the Hungarian Catholic day. The Archbishop Dr. Csrnich in consequence seized the first opportunity to open an attack upon him during the consideration of the State budget for 1912 in the chamber of magnates.

He considered it a violation of Catholic national sentiment that a public functionary should be deposed from office for no other offence than following out the principles of his divine faith. Because Barkoczy, he said,

had strenuously insisted upon religion and morality in education he had been made the target for all the venomous shafts of Freemasonry. For Catholics to pay any heed to such a campaign of intimidation was but to open the way for other radical measures. The offering of one victim would only bring a demand for more. It was a mistake to believe that peace could be purchased at such a price.

Count Zichy defended his action as based upon purely administrative reasons. He believed Barkoczy unequal to the defense of his exposed position, where all the weapons of the opposition were turned against him. The principles of the deposed Minister had been unexceptional, he admitted, but his subjective points of view were false and would only heighten the existing confusion. There was no question of apostasy on one side and of martyrdom on the other. He had merely sought to safeguard the same interests which the Archbishop was defending.

There is, indeed, no need of impugning the motives of Count Zichy, who may most sincerely have sought to make this sacrifice for the welfare of the Church. His action, however, seems universally to have been looked upon as a most mistaken concession and called forth a storm of indignant protest. Even the national teachers' society expressed its sympathy because of the notable services of Baron Barkoczy in the cause of secondary education, recognized by non-Catholics themselves, while the most glowing tributes were paid to him in a general meeting of Catholic instructors.

The culmination, however, of the entire event was reached in a mass meeting called by the Catholic Volksverein in protest against the action of Count Zichy. The following resolution was passed: "The delegates of the Catholic Volksverein, assembled in convention, consider the step taken by Count John Zichy incompatible with his dignity as President of the Catholic Landesverband. They feel compelled to express their want of confidence in him. This resolution, furthermore, is to be communicated to the various Catholic societies of the country." A popular ovation for Baron Barkoczy which had been planned to be given him before his residence was hindered by the civil authorities. Messages of congratulation, however, poured in from all sides expressing the approval of the various Catholic societies and strongly endorsing the measures taken by the Volksverein.

Some, we are told, regretted these demonstrations as too excessive in their nature. They are signs, nevertheless, of the great Catholic awakening which to-day is taking place over all the earth.

J. H.

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The Hon. Edward Blake, whose death occurred recently in Canada, was one of the great political orators and leaders of his generation. Born in the Province of Ontario, in 1833, he was the grandson of the Rev. Dominick Edward Blake, of the family of Blake of

Castlegrove, Galway, Ireland. His reputation as a statesman and an orator was not confined to Canada, for after his retirement from Canadian politics in 1890, he accepted an invitation from the leader of the Irish Parliamentary Party to enter the House of Commons, where for several years he proved himself an able advocate of the policy of Home Rule. Catholics in Canada have reason to remember him as a true friend of minorities. As Minister of Justice in the government of Hon. Alexander McKensie, it was Mr. Blake who framed the Bill afterwards known as the Northwest Territories Act of 1875, in which he inserted a clause giving to Catholic and Protestant minorities the right to have separate schools. One of his finest speeches in Parliament is said to be his indictment of Sir John McDonald's Government in 1885, for its negligence and incapacity in the matter of the Rebellion in the Northwest. He took a conspicuous part in the settlement of the Jesuits' Estates affair, and showed a desire to do what was right and just. The Hon. Edward Blake was a fine specimen of the real statesman; his guiding principles were those of justice and not of shifting expediency.

It is now forty-four years since William P. Fessenden, a Senator from Maine from 1854 until his death in 1869, gave a decision, while acting in a judicial capacity, which caused him to be charged openly with all sorts of high crimes and misdemeanors. "Traitor," and "bribe-taker" were hurled at him, as if his long years of faithful public service had never been. The storm of reproach was general; even men in high official station eagerly helped to cover his name with obloquy. We think that few today are now sorry for the course that he then took, though he incurred at the time so many bitter reproaches. He did not remain silent in the midst of the tempest, for his reputation was at stake. "The people," he bravely said over his signature, "have not taken an oath to do impartial justice according to the Constitution and the laws. I have taken that oath. I cannot render judgment on their convictions, nor can they transfer to themselves my punishment if I violate my own. I should consider myself undeserving of confidence and unworthy of a place among honorable men, if for any fears of public reprobation, and for the sake of securing popular favor, I should disregard the convictions of my judgment and conscience."

CORRESPONDENCE

The Nobel Prize in Spain

MADRID, February 21, 1912.

By one of the paradoxes of life, the Nobel prize, which, according to the last will and testament of the Swedish millionaire, was to be a prize for peace, has become, this year, at least for us Spaniards, an apple of discord. Party spirit in Spain has long evinced a powerful weakness for making every matter a party question, regardless of how little the matter may have in common with party

principles or with the vagaries of unprincipled partisans. Could one picture a region more free from the noisome vapors of party politics than the domain of littérature and art? But even there has Spanish party spirit penetrated, and has busied itself in spreading the haze and mist of sectarianism. We see all this very plainly in the attempt now being made to glorify Pérez Galdós, who, viewed through the radical, anticlerical, and rationalistic prism, would be a national genius, light-giving, original, perfect, the most vivid incarnation of the national thought and ideal, the liveliest representation of the most exalted esthetic and artistic national sense.

But, unfortunately for Pérez Galdós, all this is an empty fiction that cannot stand examination. When Señor Maura, the illustrious leader of the Conservatives, was requested to sign a statement to the effect that the author (or perpetrator) of "Electra" truly portrays the Spanish spirit, he very forcibly declared that he would not attach his signature. How else could he have acted? The Spanish spirit, which has found expression in a thousand ways, among writers, painters, architects, and discoverers, appears in the works of Pérez Galdós as a thing ridiculous, to be mocked and cursed. What he puts forward as Spanish men and women are people who have never existed in Spain, who bear no likeness to people ever known in Spain. They are exotic and artificial.

From the literary viewpoint, he is inferior to several of his contemporaries in more than one respect. "Bookseller," he was dubbed by Luis Bonafoux, the Spanish anticlerical who, for some years back, has made his home in Paris. The expression is perhaps extravagant, but the most lenient critic will hesitate before he admits that Pérez Galdós shows any of the traits of genius. In his dramatic productions, if all that smacks of vulgar, sectarian hatred of Catholicism is cut out, there remains nothing called plot or action. Hence, his "Electra" was hissed in anticlerical Paris, forbidden in Vienna, and despised in Portugal and Italy.

With the candidacy of Pérez Galdós for the Nobel prize, there has arisen that of Marcelino Menéndez Pelayo, the most erudite, the most refined, the most profoundly learned and at the same time the most prolific writer in Spain to-day. Blessed with the most exquisite literary taste, it is through him that our country as a home of letters, is known and respected throughout the world. His scientific and literary work is vast, original, conscientious and informing. He has devoted thirteen volumes to a commentary on Lope de Vega, and fourteen to a history of the esthetic ideas found in books published in Spain, Latin, Arabic, Hebrew, Catalonian, and Castilian, ancient and modern, common and rare. He has given the world three volumes on Heterodox Spaniards, a perfect mine of literary, philosophical and scientific knowledge; and he has produced three others on the genesis of the Spanish novel. If we were to attempt an enumeration of his shorter contributions in the shape of essays, dissertations, prefaces, and the like, we should make an interminable list. Suffice it to say that he has published six volumes of literary criticism, an anthology of Latin American poets, and translations of Horace, Cicero, Shakespeare, Byron and others. Ten volumes of literary labors are a part of what he has yet to send to the printer.

Holding himself strictly aloof from all political controversy, he leads the quiet and retired life of a monk; silent, laborious, simple in his tastes, work is his life. He may be truly styled the literary dictator of Spain.

NORBERTO TORCAL.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 23, 1912.

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Benighted Latin America

In chronicling the death of Dr. Paz, the founder of the great newspaper of Buenos Aires, *La Prensa*, the Springfield *Republican* takes the occasion to tell its readers something about *La Prensa*'s wonderful establishment, which does not merely shelter its presses and furnish desk room for its editorial staff, but indulges in luxuries that no other paper seems ever to have dreamed of. "It has an auditorium that seats 600 people, and is used for concerts, lectures and receptions to celebrities. It has a luxurious suite of apartments, where distinguished visitors to Buenos Aires are lodged. It has a gymnasium, billiard parlors, salons for women, Louis XIV editorial rooms, a free bar for the reporters, a 200-foot tower, crowned with a statue and an electric light visible from all parts of the city. It is the most costly and sumptuous newspaper office in the world; it was built not merely for an office, but for a people's palace, and Dr. Paz made it very serviceable to his city. It is not generally known that *La Prensa* is a newspaper of the first rank, and notable for the comprehensive way in which it covers the history of the world. In a city about as large as Buffalo or Cleveland, it has a circulation of 150,000, and its best advertising space brings \$4.50 an inch. It was founded, humbly enough, in 1869, by Dr. Paz, to whose energy, talent and public spirit its astonishing success is due. Its famous building was erected in 1896, at a cost of \$2,000,000." New York newspaper men would welcome that kind of an establishment.

The Springfield *Republican* is generally very accurate in its statements, as it has to be, for it represents educated New England, which is so proud of the information imparted by its common schools. It is rather surprising, therefore, to be told that "Buenos Aires is about as large as Buffalo and Cleveland," when according to the latest issue of the "World Almanac," which quotes from

the American Consul Report, Buenos Aires has a population of 1,326,994, while Cleveland has only 560,663, and Buffalo 423,715. Springfield, Mass., we are sorry to say, can count no more than 88,926. Buenos Aires, which is thirteenth on the list of the greatest cities of the world, should not have been so unceremoniously dismissed from the consideration of the great New England journal. Incidentally, it may be noted that, although *La Prensa* deserves all the praise that is given to it, yet according to the recent work on "Argentina," by W. A. Hirst, it is not the leading journal of Buenos Aires. It is surpassed by *La Nacion*.

All this will come like a revelation to a good many supposedly well-informed people. For, owing to the deep-seated and apparently ineradicable conviction in the Anglo-Saxon mind that the Latins are a hopelessly backward race, there is a very general ignorance of conditions in the countries south of us, and the ignorance is very often coupled with contempt and unwillingness to know the truth. The Springfield *Republican*'s unfortunate figures are an illustration of the ignorance, and possibly the Boston *Transcript*'s method of writing up the "story" of *La Prensa* may furnish an instance of the contempt. "Only three times," it says, "did *La Prensa* extend the hospitality of its splendid suite to visitors. The last occupant was Dr. Cook." We trust it was only a printer's slip that made it call the son of Dr. Paz "Ezquiel" instead of Ezequiel. The name ought to be familiar enough in Boston.

In connection with this lack of knowledge, school-loving New England will be glad to hear that, according to Mr. Hirst, "Argentina has spent probably more per head upon each school child than any other country except Australia." Nor was it satisfied with the "little red school house." The buildings are extravagant. Besides common schools, the city of Buenos Aires has a university, with its several faculties, including law and medicine, and it had in 1901, 3,562 students. There are four national colleges in the city, three normal schools and various technical schools. There is also a national library, a national museum, a zoological garden, and an aquarium. Its industrial establishments are numbered by thousands, and their capital by hundreds of millions of dollars. There are twenty asylums for orphans and indigent persons, and fifteen well appointed hospitals. Other glories might be recounted, but this will suffice to show that our Latin brothers are not laggards on the road of progress. It is not surprising that *La Prensa* is such a great paper.

How History Is Made

Cardinal Newman, it will be remembered, in a famous chapter of his "Present Position of Catholics in England" traces down through several authors to its originator a shamefully garbled quotation from St. Eligius, which had been repeatedly used in Protestant polemics

as a proof of "the melancholy state of religion in the seventh century." In the *Month* for March Father Thurston furnishes us with another interesting example of how anti-Catholic myths are fabricated. He had read in "My Italian Year," a recent work of Mr. Richard Bagot, an account of an "atrocity" which took place in Venice in 1705, when "in connection with the celebration of the feast of Corpus Domini," "the procession of the Host was followed by a so-called 'car of Purgatory,' in which, for the edification of the faithful, twenty living infants were thrown into the flames and burned to death."

When asked for his authority for this statement, Mr. Bagot named Cavaliere Lampertico, a Venetian writer, but specified no particular book of that author. Unable to find in the British Museum any historical work making mention of the "atrocity," Father Thurston then wrote to an Italian priest for information, and received the following quotation from the works of Signor Brentari, an author "by no means clerical in sympathy": "On the 11th of June, 1705, Corpus Christi Day, in the course of the procession, a huge car belonging to the Confraternity of the Holy Ghost, and representing the Four Last Things, caught fire, and in consequence sixteen children lost their lives."

So Mr. Bagot's merciless "atrocity," which those inhuman Romanists had committed "for the edification of the faithful," was found on examination to be only an accident, though a deplorable one, which might have happened in any other public gathering. Were the thousand victims in the Slocum disaster, many of whom were children, burned to death for the amusement of the people who were looking on at the tragedy from the shore? Perhaps, as it was on the occasion of a Lutheran Church picnic, some future Bagot may, with similar propriety, describe this holocaust as a peculiar Protestant ceremony. So Bagot is discredited. Unfortunately, however, many readers or reviewers who have not seen Father Thurston's exposure of the calumny, will quote or relate the "atrocity" they found in "My Italian Year." But this literary "atrocity" of Bagot should have him forever barred as an authority on anything.

Presbyterian "Mass" Abolished

Two years ago AMERICA had a series of articles, written by Andrew J. Shipman, exposing the monstrous deceit practised on some Ruthenian malcontents in Newark by local Presbyterian proselyters. In these articles it was shown to a demonstration that the ceremonies of the holy Sacrifice of Mass, according to the Greek Ruthenian rite, were regularly performed before the unsophisticated foreigners, who were led to believe that in becoming good Presbyterians they would not have to withdraw far from the practices of their ancient faith. A few months since a Presbyterian paper took

notice of the strictures passed on their un-Protestant form of service, and gave place in its columns to a vigorous protest by a Presbyterian against such practices. A schism was threatened. Unless the authorities acted they would inevitably face a defection in their own church. And so, after two years we are informed through the daily press that in the Presbyterian Church for these Ruthenians everything that is not Protestant has been done away with. The Rev. Dr. Davis W. Lusk, Secretary of the Church Extension Committee, says: "We are leading the people out of the usages of the dark into the light. You see, these people were poisoned by Catholicism, and we had to tolerate some of the practices of their old church while we were leading them into Presbyterianism."

The question is asked frequently, what is the matter with the churches? And with reason. Here is one of them: The admitted and public advocacy of deception and lying as a means of making good Presbyterians out of bad Catholics. If the original Catholic material was bad, what will be the nature of the Presbyterian catechumen, compounded of bad Catholicism plus the initial lessons in deception and lying. And if deceit is commendable or pardonable in matters of religion, why may it not be pardonable or commendable in business matters also? It is not permissible to do evil that good may come out of it.

When to Marry

Several magazines, among them *Extension*, are seriously discussing the advantages of marrying early, and are enquiring why so many men now-a-days either shun matrimony altogether or defer it till well on toward middle life. The salary question of course figured prominently in the arguments. One "expert" is of the opinion that at present a man should not think of marrying on less than \$1,200 a year, and on the other hand he is urged to wed at twenty-three or twenty-five. To require from a prospective bridegroom this annual income is discouraging to many a young man who ought to marry. A thrifty couple it would seem could live in comfort upon less. But thrift is not considered now the favorite virtue of young wives, for they have enjoyed before marriage so many superfluities that husbands who desire a quiet house, must see that these luxuries are still provided.

But is it true that poverty always clips the wings of love? Does the happiness of a marriage depend chiefly on the husband's salary? "To keep a corner snug and warm for weans and wife" even in these days of high prices should not be a task too difficult for a man who is young and sober and industrious. In these discussions it is to be feared that economic considerations are emphasized to the exclusion of those that are at least of quite as much importance.

Let Catholic young men who are meditating marriage

remember that the contract is a holy sacrament, conferring on those who receive it worthily the grace to bear with patience the burdens of their state. This light and grace from on high, moreover, when once given, can always be revived or renewed by earnest prayer. Matrimony after all is the vocation in which God intends that most men should save and hallow their souls. Hence another argument for marrying early: For how many young men through a selfish love of independence and a craven fear of the responsibilities of the wedded life have ended by neglecting completely the practice of their religion. The money they squander in sinful dissipation, if saved, would make a joyful home for wedded holiness. Finally who are the men in our churches that are most conspicuous both in number and in prominence for assisting at Mass, for frequenting the Sacraments, and for promoting with enthusiasm every Catholic enterprise? Are they not the married men of the congregation?

Fire Heroes

Thirteen firemen who performed deeds of heroism in the discharge of duty in 1911 were presented the other day with medals of honor by the Mayor of New York. Their several exploits were again recounted in the daily papers, and their deeds of conspicuous bravery held up for the emulation of their companions and the admiration of their fellow citizens. The "fighting race" was, as usual, well represented on the roll of honor. Listen! Howe, Boyle, McKenna, McKenzie, Lynch, Grady, Leonard, McGrane, Jennings, Dowd and Sullivan. Brindle and Hoiterback are the only names not distinctively Celtic. But then we have known Blenkinsops and Brocks who were Irish, and perhaps these firemen owe more to Celtic ancestry than their names would indicate. Pity brave Battalion Chief Walsh, who lost his life in the Equitable Building disaster, was not there to receive recognition commensurate with his worth. None of these fire heroes will deem it invidious to single out among their number Battalion Chief John P. Howe, who heads the list of medal claimants, and has already won ten bravery medals during his service in the fire department. To day the chief wears another star with the ten showing on the sleeve of his uniform. We recall a wonderful rescue performed by him hand in hand with William Clark, another fire hero, years ago, somewhere near Lexington Avenue and Twenty-ninth Street. If the Sunday papers are looking for copy why not give their readers the story of John P. Howe, Battalion Chief of New York? What an inspiration to the fire laddies all the world over that story would be!

• • •

The editor of that keen little monthly, *Catholic Book Notes*, urges diocesan papers to "bring together the numerous paragraphs affecting Catholics which appear in the daily and weekly press, and are lost sight of al-

most as soon as they are published." Then as an example he cites from an English contemporary this passage, which will interest all who remember how much the suppression of the religious orders was to have promoted the temporal prosperity of France:

"In 1908 a law was passed prescribing the erection of penitentiaries for the reclamation of dissolute minors of the female sex. Two such penitentiaries were erected—one in Paris, and the other at Passy—and sixteen functionaries of various grades received appointments in connection with them. At the end of 1911 a report was called for of the work which the penitentiaries were doing. It was then discovered that the number of minors in process of reclamation was sixteen—exactly one for each functionary paid to reclaim them—and that the cost which the State incurred in reforming them was a trifle more than £240 per head per annum."

So much for France. But is not the zeal shown in certain quarters nearer home for the withdrawal of so-called "subsidies" from Catholic orphanages born of a like desire to fill new and expensive state institutions with numerous officials whom the taxpayer must support?

LITERATURE

The Revolutionary Function of the Church. By JOHN HAYNES HOLMES. New York: G. P. Putnam's Sons.

The title of this book promises unsoundness. On looking through it one finds it to be as shallow as it is unsound. Its author, a Unitarian minister, thinks that the Church has a part to play in the social revolution now working out in the world, and that to play this part it must revolutionize itself by adopting new ideas of God and man, of man's destiny and salvation. How, after doing so, it is to remain Christian, he tries to show in the shallowest, perhaps, of all his chapters, in which he exhibits our Lord as the prophet of social reform. His theory, in plain terms, is that Christianity must swallow blindly the teaching of modern reformers or perish. We agree with him in holding that the Church has a great part to play in the great changes developing around us. But as it is essentially the teacher of mankind, its function is to determine according to divine revelation of which it is the infallible organ, what is right and what is wrong in these changes, to draw men back from the latter, and to establish them in the former.

Mr. Holmes gets from the late President of Harvard University the new god, eternal energy diffused through the universe, eliminating the supernatural and every idea of divine beneficence, and putting men under the dominion of inexorable, undeviating law. Practical religion is to consist in loving this energy and our fellow-men. How one can love an energy, or even love his fellow-men otherwise than the working of its law compels him, neither Dr. Eliot nor Mr. Holmes tells us. He thinks to explain in a little more than a page what the Catholic Church understands by "salvation." One acquainted with Catholic doctrine, were he master of a modest and exact style, could give in that short space a sufficient synopsis of the matter. But Mr. Holmes does not know Catholic doctrine and his style is dithyrambic.

The preface tells us that this book is, among other things, an argument. Hence its author ought to have some knowl-

edge of elementary logic. In this Mr. Holmes is sadly deficient; for he continually requires his readers to accept one of two contraries just as if there were no such thing as the undivided middle. He sees nothing between human nature utterly evil, and human nature utterly good. The former a fundamental doctrine of the old Christianity; the latter a fundamental doctrine of the new. According to the only old Christianity, that of the Catholic Church, it is neither the one nor the other, but is good corrupted by evil. Again the old Christianity occupied itself exclusively with the affairs of the future world: the new Christianity, with those of the present world. The first statement is absurdly untrue. There is a middle course which the Catholic Church has always followed. With regard to personality Mr. Holmes sees no medium between making man an isolated being and a mere function of social evolution; and, quoting the authority of a certain Professor Peabody, asserts that "there is no such thing as an individual, for what we call an individual can only be understood from the standpoint of social relations" a singularly inept statement. Had Mr. Holmes the merest rudiments of philosophy, he would see that men can be considered in themselves as well as in their social relations, that they can be considered as individual persons as well as members of society, and that if they were not individual persons there could be no such thing as society.

We can not enumerate all the examples of this shameful fallacy. They occur on almost every page of Mr. Holmes' pretentious book. We have found one good thing, however, between its covers; a clear statement of religious Liberalism, which we quote for the benefit of those who think it is reconcilable with true Christian teaching: "The Liberal believes that history and science in all its various branches unite in demonstrating that the story of humanity is not that of a fall but of a rise, and that the character of humanity is not that of total depravity but of ever increasing virtue . . . that human nature is accidentally good, not bad. In each and every individual he finds that there are present the moral attributes of God. Therefore to every child, once described as conceived in sin and born in iniquity, does he find it possible to say, 'Now art thou the child of God, and it doth not yet appear what thou shalt be; but we know that when it doth appear thou shalt be like unto him.'"

Neglecting all the exaggerated negations arising from Mr. Holmes' incurable delusion concerning the rule of contraries, and considering only his affirmations, one sees that religious Liberalism and Christianity are irreconcilable. H. W.

Narratives of Early Pennsylvania, West New Jersey, and Delaware. 1630-1707. Edited by ALBERT COOK MYERS. With Maps and a Facsimile. New York: Charles Scribner's Sons. Price \$3.00 net.

Sailors, farmers, soldiers, government officials, proprietors, and clergymen took it upon themselves, from time to time, to send back to Europe their impressions of the new colonies. The chatty letter, the formal report, and the careful description all served the purpose, which was to make known at home what the New World held in store for the newcomer.

Only those blessed with abundant means can now dream of possessing the originals of those first-hand contributions to our early history; but they have an attractiveness which should bring about their wide distribution in the shape of the present and similar reproductions. There is hardly a point that is not touched upon. The natives, the climate, the soil, the crops, the colonists, the liberty enjoyed, and the hopes of the future, all come in for their share of attention. William Penn is one of the chief contributors, for he took

the liveliest interest in the development of the colony; but Gabriel Thomas is of considerable assistance to him. When he wrote, in 1698, Philadelphia lawyers and physicians had not attained to the glory that they were to have, for he says: "Of Lawyers and Physicians I shall say nothing, because this Countrey is very Peaceable and Healty; long may it so continue and never have occasion for the Tongue of the one, nor the Pen of the other, both equally destructive to Mens Estates and Lives."

The Rev. Mr. Pastorius, a Lutheran clergyman, writing from the same city in the same year, does not exalt the spiritual enlightenment of the colonists. He lays down his major with great emphasis: "It is certain, once for all, that there is only one single undoubted Truth. Sects however are very numerous, and each sectarian presumes to know the nearest and most direct way to Heaven, and to be able to point it out to others, though nevertheless there is surely no more than a single One Who on the basis of truth has said: I am the Way, the Truth and the Life." His minor is of his own making.

Along with stories of scalps and beavers and maize and wampum, it seems odd to find mention of Molinos and his Quietism, and the supposed consternation which it was supposed he had caused in the Catholic Church.

Helpful introductory and explanatory notes give us a better understanding of the writers and their aims, and a satisfactory index is added. This is the twelfth volume of the series of Original Narratives of Early American History, and others equally important and attractive are in preparation. * * *

De Catholico Dogmate Universim. Disquisitio Theologica. Polemico-Critica contra Modernistas. Auctore P. JOSEPHO M. PICCIRELLI, S.J. Neapoli: Typis M. D'Auria.

The priest to-day needs more than a hazy notion of what the word Modernism stands for. Non-Catholics halted on their way to conversion by difficulties of Modernistic making, and Catholics, with just enough knowledge of modern error to entangle themselves in it, will look to him for light. There are many such, and it will not do to tell them: "Trust in the Lord," "Don't bother about such trifles," etc. They must be instructed.

To gather, at first hand, the wide information necessary for this work would be impossible for the busy priest. Happily he is not forced to do so, as he will discover on glancing through the pages of this learned treatise of Father Piccirelli.

Its express aim is to expose and refute the position taken by Modernists on the fundamental question of revealed truth, and to define and to defend the Catholic counter-position. To do this effectually Father Piccirelli was logically forced to examine almost every error of Modernism. The result of this part of his work is a clear, brief, up-to-date digest of the various systems of Modernism gathered from original sources. The reader will be forced to admire the thoroughness with which this work has been done. The doctrines of Harnack, Loisy, Tyrrell, Le Roy and the Italian Modernists are presented, with references to, and quotations from, their several works. These doctrines are then compared and finally subjected to a keen and destroying criticism. In fact the attack is so vigorous and direct, at times, that it bears down not only argument but adversary. This is specially noticeable in the case of Loisy and the Italian Modernists, for whom Father Piccirelli has scant respect. The former, he tells us, "non est philosophus, nec Theologus, sed est incredulus et verbosus sophista; and the latter, "In senatu pedarii sunt non principes," "Psittaci sunt, et psittacorum more loquuntur." We find it very easy to excuse these mo-

mentary flashes of temper, when we reflect that Modernistic methods of argumentation are not always above suspicion, and that the prize at stake is not the passing breath of worldly praise but the eternal salvation of many immortal souls.

In his constructive work Father Piccirelli is equally strong, and equally clear and comprehensive. In many instances, as might be expected, for want of space arguments are suggested, not developed, yet it is surprising how much matter has been pressed into so small a space. Copious references are given to the Scriptures, to Scripture Commentaries, to the Fathers, to dogmatic treatises, and to modern authors generally. A judicious antithetical grouping of Catholic and Modernistic doctrine and arguments adds strength to the general treatment. There is a good index, and an invaluable running analysis in marginal notes, of almost every important statement made in the text. This remedies in some measure, but not wholly, the mistake of the publisher in sending out a book with page after page, from beginning to end, of solid reading matter.

The treatise as a whole bears witness to the learning, piety and remarkable zeal of its gifted author who, be it known, has already passed the age of three score years and ten. *Prosit!*

W. J. B.

Little Gray Songs from St. Joseph's. By GRACE FALLOW NORTON. Boston, Houghton, Mifflin Co. \$1.00.

The singer of these fifty songs is imagined to be Leonie X, a young factory girl, who on her way to work one morning in the winter of 1903 slipped on the ice and fell. "The hurt proving dire, she was carried to a small Franciscan hospital hard by, where she lay for two years—true to herself—saying little with her lips and much with her mournful eyes. There she wrote many little 'letters to herself,' which Sister Jerome, her sole nurse, 'lovingly preserved after her death.'

In Leonie's sombre but musical verses are the pathetic questionings of an "adventurer of pain." It was hardly perhaps to be expected that the author would have any better success than the pagan philosophers in solving the dark mystery of suffering, but many of these songs are rather skeptical and un-Christian. Leonie asks for instance,

"How long I've lain below the Christ
That hangs upon the wall,
His sufferings o'er my suffering:
Was His indeed for all?"

Better is the spirit of the lines:

"Thy crown of thorns though I must share,
Jesu, it blossoms in my hair,
And they who look upon my face,
See wreathéd roses in its place."

And striking is the contrast in these stanzas:

"Little Sister Rose-Marie,
Chosen bride to Christ she'll be.
Child—she says she sees her path.
Mild—has felt God-Father's wrath,
Vows her life forth joyfully.
(Visioned unreality.)

Harken, Sister Rose-Marie;
Chosen bride to pain I be;
But I never saw his face,
And I never chose my place,
Nor the vow that wedded me.
(O unseen reality.)"

But what Sister Rose-Marie "visioned" is far from being an "unreality."

W. D.

The Night of Fires and Other Breton Stories. By ANTOLE LE BRAZ. Put into English by FRANCES M. GOSTLING. London: Chapman & Hall.

The Catholic reader cannot fail to be reminded, even by the introduction to this book, of the recent revival of the Celtic folk-lore in which the pagan legends of the Irish were adroitly mingled with the Christian customs in a manner quite offensive to Catholics. In fact the same methods are at once apparent, and the superstitious practices of the Breton command our attention while the Christian beliefs and customs are passing phases to which the writer seems unable or unwilling to give their proper perspective. It is difficult to resist the conclusion that the writer is not purposely hostile to the Church.

In the introduction we read, for instance, that "The sea cult obviously mingled with the devotion offered to Our Lady, as *Stella Maris*, in many a fisherman's chapel," that "It is in the pursuit of the Unknown that we are now invited to join by the author," that "God did not ask His elect in what confession they had lived," and that "The true religion of the Breton is and ever has been Ancestor Worship."

"The Night of Fires," which gives the title to the volume, shows that the pagan customs are more potent than Catholic practices. The reader is told of the "troubled face of Pope Pius IX, and the mocking features of Leo XIII, whose portraits hang on either side of the chamber," "The Grace of St. Peter is invoked to banish the Star of Ill Luck," and "The Vicar gives the last Sacrament, but the recipient asks for the ashes of Tan-tad," are assertions showing the bias of the volume.

The second study, "The Child of Yeun," tells of an ignorant peasant child, whose mentality is so poor that she is unable to repeat a Catechism answer and finally loses her reason altogether. While the author shows a remarkable descriptive power, the story is repulsive and the prevailing note decidedly earthly and pagan. The child's ravings are distressingly related to emphasize her superstitious instincts.

J. F. X. O'C.

Human Efficiency. By HORATIO W. DRESSER, Ph.D. New York: G. P. Putnam's Sons.

Mr. Pecksniff's horse had superb action; wherefore, were action all one desires in a horse, it would have been an efficient animal. But, though action be pleasing, we are not satisfied unless our horses join progression with it, which Mr. Pecksniff's steed did not do. Before anything may be called efficient, or before one can devise means to make it so, the end to be attained by its activity must be reckoned with. This Dr. Dresser admits, for he writes on page 215: "The majority of us waste a great amount of energy by rushing ahead before we know whither we are going, or what road will take us there."

A clear understanding of the end of man's creation, as known by natural reason, is characteristic of our Catholic Ethics. It makes our system scientific in a true sense, since science is the knowledge of things by means of their causes. It makes it absolutely intelligible; and it simplifies it so that it may be grasped by every one according as his degree requires—a very important thing in a practical science. There are a great many moralists who will not recognize the Creator, and busy themselves in trying to construct ethical systems in which He has no place. They write huge inconclusive books, which Dr. Dresser blames very judiciously for bearing "no relation for the plain man to his daily interests." He calls such, "admirable pieces of science," a compliment in which we cannot join; for we cannot give that name to systems which omit the two directive causes of our moral life, its first beginning and its last end.

It is a pity that, having got so near the truth of the matter, Dr. Dresser did not reach it. Had he done so, he would have turned to more trustworthy guides than Professor William James, and would have produced a book of real value. As it is, he discourses of human efficiency for nearly four hundred pages.

sometimes saying interesting things, often saying vague things, but rarely saying profitable things. The note of self-sufficiency is on his work; but the one thing which would give it a relation to the plain man's daily interests, namely, the clear indication of "whither he is going and the road that will take him there," is lacking. His book, therefore, may help its readers to become Pecksniffian horses with superb action: it will not help them to become efficient human beings, by adding to that action the progression which human life demands.

H. W.

Those who made the Novena of Grace this year at St. Ignatius' Church, Baltimore, were fortunate enough to receive an excellent little memoir of the late Father Francis X. Brady, S.J., the first anniversary of whose death occurred on March 12, the closing day of the Novena. The sketch is from the graceful pen of the vice-president of Loyola College, Father Richard A. Fleming, S.J., who pays an affectionate tribute to the amiable and saintly Jesuit who, under such striking circumstances was called to his reward a year ago. The Rev. William J. Ennis, Father Brady's successor as Rector of the College, writes a foreword for the memoir.

The Macmillan Company have sent the reviewer "Troilus and Cressida" as a specimen volume of "The Tudor Shakespeare," in thirty-six neat little books, of which William Allan Neilson and Ashley Horace Thorndike are the general editors, but for each volume of which a different professor of English in some American college or university is responsible. The series is attractively printed and sufficiently furnished with notes, introduction, glossary and variant readings to meet the requirements of the ordinary student of Shakespeare. As the text is not expurgated, however, "The Tudor Shakespeare" would never do to use in the class-room.

"Poverina," by Evelyn Mary Buckingham, is the name Marietta, the organ-grinder, gives the little sick girl who cannot endure the music which the Italian maiden, notwithstanding her other hardships, patiently listens to all day. But "Poverina's" sick grandfather appears in due season, Marietta becomes the invalid's nurse, and everything ends happily of course. Benziger Bros. are the publishers.

The thirtieth volume of the "Analecta Bollandiana" has recently been published, and contains, besides a dozen papers of hagiographical interest, a memoir of the late Father Charles De Smedt, S.J., who for nearly forty years labored successfully in maintaining the high standard of scholarship that has always been associated with the "Acta Sanctorum." Father De Smedt was the founder of these "Analecta," the by-products, so to speak, of the Bollandists' researches.

A historical romance of the sixteenth century called "The Plucking of the Lily," having an Irish chieftain with his fair daughter and an English suitor with his Celtic rival as leading characters, and Queen Bess, Essex, Shakespeare, etc., in the background, has been written by Jessie A. Gaughan and published by R. & T. Washbourne. The plot is conventional and the characters rather melodramatic, but the setting is good.

BOOKS RECEIVED

Catholicism and the Modern Mind. By Malcolm Quin. New York: Longmans, Green & Co. Net \$2.10.
 St. Francis of Assisi. By Johannes Jörgensen. Translated by T. O'Conor Sloane. New York: Longmans, Green & Co. Net \$3.00.
 A Guide to Books on Ireland. Part I. By the Rev. S. J. Brown, S.J. New York: Longmans, Green & Co. Net \$2.00.
 Proceedings of the National Conference of the Society of St. Vincent de Paul. Held in Boston, June 4th, 5th, 6th and 7th, 1911. Boston: Office of the General Council.
 The Catholic Who's Who and Year Book. Edited by F. C. Bertrand. New York: Benziger Brothers. Net \$1.50.

Pamphlet:

Christian Science and Catholic Teaching. By the Rev. James Coggan. Notre Dame, Ind.: The Ave Maria Press. Net 10 cents.

Latin Publications:

Cursus Scripturæ Sacrae. Auctoriis R. Cornely, I. Knabenbauer, Fr. de Hummelauer, S.J. Novi Testamenti Lexicon Græcum. Auctore Francisco Zorell, S.J. Paris: P. Lethielleux. 10 Via Dicta Cassette. Dominici Schola Servitii, sive Institutiones Spirituales in usum religiosorum. I. De Vita Regulari. Scripsit P. Bonaventura Rebstock, O.S.B. New York: Frederick Pustet & Co. Net 65 cents.

EDUCATION

An interesting study of State education in New South Wales has just come to us. The writer, P. S. Cleary, of Sydney, had in mind in its preparation an answer to a query put by the *Sydney Morning Herald* in one of its periodic attacks on Catholics for their stand on the question of religious training in schools: "Why do the Roman Catholics separate themselves from the rest of the community on the education question?" A biting response to the *Herald's* inquiry had already been given by one of Sydney's priests, Rev. M. J. O'Reilly, C.M., in a letter whose contention is summed up in the sentence: "They did not separate themselves, they were shut out." Mr. Cleary's pamphlet is a very informing "Appeal to History" to prove the truth of Father O'Reilly's curt reply to a question persistently put for the past thirty years by the opponents of religious instruction in the schools of the Australian Commonwealth.

* * *

The story told in the pamphlet is one that in many aspects strikingly parallels the record of Catholic striving for principle here in the United States; and it gives evidence that our coreligionists in the southern hemisphere have made an even more open and insistent fight against a plan of campaign "whose genesis and objective in New South Wales," says its author, "have been to break the dominion of the Catholic Church over her children." That fight had an early beginning. There was little respect shown for either Catholics or Dissenters by the government of the young colony of New South Wales. "The doctrine of its founders was that 'the Established Church of England was the National Church wherever the standard waved.'" And the records of the colony tell us that not only were Catholic convicts compelled to attend the Anglican service, but Catholic children were sent to the orphan schools, where they were brought up in the State religion, and priests were forbidden to visit or communicate with them.

* * *

As early as 1820 the Catholic cause had its champion. Father Therry, a missioner of truly apostolic spirit, could not be prevented, even by force, from performing his sacred duties. Naturally his chief thought was to safeguard the children, and in his first year in the colony, 1821, he opened his first school. During the administrations of Brisbane and Darling he kept going a boys' and girls' school at his own expense, and in 1825 he organized a Catholic Education Committee to prevent poor children from being robbed of the "venerable religion of their ancestors" in the Government parochial and orphan schools. His efforts won from the State a pittance for his schools of 2d. per week for each scholar, which in 1828 only came to £68 3s.

* * *

In 1826 all schools in the colony were placed, by royal letters patent, under the Church and School Corporation "for the instruction of youth in the discipline, and according to the principles of the United Church of England and Ireland." This corporation was made up of the Governor, Chief Justice, Legislative Council and nine senior Anglican chaplains, and Mr. Cleary informs us that one-seventh of the land in the colony was allotted to them, the larger portion of which was dedicated to Church work. In 1833, when the corporation was dissolved, 35 schools were in existence, in which 1,965 pupils were being instructed at

a cost of £5,118. The total income of the corporation at that time was £20,000 a year, out of which the Archdeacon and his ten chaplains received in salaries £6,060, together with residences, forage, travelling expenses and servants. Catholic priests received £150 without allowances, not so much from a spirit of toleration, but as a tribute from the liberal English Government to O'Connell. The other clergy received nothing.

* * *

The unfairness of these inequalities was obvious, and Governor Bourke, to remedy them, wrote to the Secretary of State (Lord Stanley) his famous despatch of September, 1833. As the funds for these endowments were largely provided by the colonists themselves, he suggested a proportionate subsidy to the principal churches, including Dissenters, and the establishment of Lord Stanley's system of National education. His despatch closed with an eloquent and worthy sentiment: "I cannot conclude this subject without expressing a hope amounting to some degree of confidence, that in laying the foundations of the Christian religion in this young and rising colony, by equal encouragement held out to its professors in their several churches, the people of these persuasions will be united together in one bond of peace." A reply came to his petition approving of both proposals "in the interests of Public Religion, and in that which concerns Public Education." The result was the famous Church Act of 1836, Australia's charter of religious liberty, which gave State recognition and aid in educational work to Catholics, Presbyterians, Wesleyans, and Independents.

* * *

The story of New South Wales' lapse to the secular system of State schools, under the malign leadership of Sir Henry Parkes, is interestingly sketched in Mr. Cleary's pamphlet. One is strangely reminded in its perusal of the outgrowth and development of our own common school system under the fostering influence of Horace Mann and his associates. To be sure, such studiously bitter sentiments as occur in the speeches of the New South Wales Premier are never met in the pleas of American promoters of the system, nay, these latter, in the beginning, professed to believe that purely secular education, one, namely, from which religion was excluded, would be calamitous for the country. Sir Henry Parkes had no such notions: "He is no friend," he said, "to building up a free, enlightened, prosperous people in this land, who seek to cross the path of any child of tender years by imposing some figment of an old-world story, that is to debar him from the best means of education." "The clergy of the various churches in this, as in the mother country, are the most inveterate enemies that popular education ever had" is another of his absurd calumnies.

* * *

In 1880 Parkes' bill secularizing the schools in the commonwealth went through. He had used the stock-in-trade argument of secularists not unknown among ourselves: "Where there are many creeds the State cannot with justice favor one, and should therefore exclude all from its smiles," a specious argument whose fallacy has been repeatedly laid bare. For this is the plea of pure secularism, a religion in itself,—a religion, as one of Parkes' opponents declared, "with its idols, its atheist priests, its materialistic dogmas, its cruel sacrifices on the altar of utilitarianism." Parkes had dwelt, too, upon economy, another stock argument of the political trickster. The commonwealth would save immensely, he proclaimed, in the suppression of its aid to unnecessary denominational schools. And in New South Wales, as here, this answer was flung back to him: "Will you punish, and for no nobler motive than that of economizing on your taxes, the men who pay those taxes, because of a necessity which they cannot unwilling. You fervid apostles of education, who talk of the thousands who are perishing for the want of it, would you disfranchise and proscribe the living and real thousands of the

poorest church in Australia? Strange economy! Strange statesmanship!"

* * *

One plea urged by the secularists in New South Wales not used in the United States, at least not insisted upon in public discussion among us, whatever be the unspoken opinion of the defenders of non-religious instruction in schools, is the probability that what so great an authority as Gladstone called "the great imposture of undenominational schools" would eventually do away with "sectarianism" in that Commonwealth. The supporters of Parkes saw no reason why an enlightened folk such as the people of New South Wales should not find an Australian religion free from old-fashioned difficulties and differences. They should have remembered that neutrality in religion, like neutrality in politics, is impossible to robust men. Mr. Cleary is properly proud of the answer given by the Catholics of New South Wales to this forecast of the secularists. "Gaze upon the hills around Sydney," he writes, "where, under the energy and enterprise of our cardinal [His Eminence, the late Cardinal Moran], we have crowned the peaks with churches and schools; and, as it is money that talks loudest in this materialistic age, estimate how much our Catholic conscience has cost us. Before Archbishop Vaughan died, we had spent £207,940 in school buildings in the colony. Since then, according to reliable statistics, the cardinal has brought the total in the archdiocese alone up to £670,000, exclusive of the splendid secondary schools, which far outstrip any State buildings, at Riverview, Hunter's Hill and Rose Bay, and which, between them cost nearly £250,000. Add to this the school buildings, some of them palatial, in the dioceses of Bathurst, Goulburn, Maitland, Lismore, Armidale and Wilcannia, and our school property cannot be worth less than £3,000,000, representing an annual interest of £150,000. In addition to this, we pay teachers, according to the cardinal's estimate, £170,000 a year, and moreover, keep our school buildings in repair." Finally, according to the official records of the land, the denominational schools are to-day the only progressive schools in the State.

* * *

A splendid triumph this, surely, over the sophistries and despite the injustice of the non-religious or secular system established in New South Wales! Need one add that there, as here, the system is coming to be condemned by others than Catholics for reasons touching the very essence of correct teaching. At the General Assembly of the Presbyterian Church of Australia, held in Sydney, in September, 1910, the committee on religion and morals and Sabbath schools presented a very pessimistic report on public morality. The Rev. S. Savage, a Congregational clergyman, made a long and thorough investigation of all the material which he could collect, and in the end he confesses that "after twenty years' experience of the system in Victoria, its moral fruit is a decided and complete failure." The Victorian Inspector-General of Jails is quoted as affirming, in 1909, that a new type of Australian criminal was being produced with disregard for constituted authority, recklessness of conduct, and a want of self-control, caused by a neglect of moral instruction, which made education a dangerous possession.

* * *

It is our own story told in another land. Only a few weeks ago Edward B. Shallow, Associate City Superintendent, addressing the Brooklyn Teachers' Association, said (we quote from the *Brooklyn Eagle*, December 11):

"Never in the history of the city were there so many arrests of youths for rowdyism in the public streets, within a given time, as there were last summer—car rowdies and rowdies in other public places—young men who seemed to have almost no respect for law, or persons in authority, seemed to be in evidence everywhere. Where is this particular crop of rowdyism coming from? Is it that these boys begin to feel in school that they can have

pretty nearly their own way about things, and then when they go out in the public street their lawlessness knows no bounds?" And remarkable to say the parallel extends even to the remedies proposed. Special instructions in purity, discipline and civic virtue are urged by would-be reformers, and Sunday schools, and Social Purity leagues, and supervision of suggestive pictures and books—and a hundred other schemes—all probably praiseworthy enough—but none of them going to the root of the matter. That may be done by those only who in their educational work aim to follow the ideal that Clement of Alexander placed at the head of his work: "Let faith become learned, and knowledge remain faithful."

M. J. O'C.

ECONOMICS

All of us who have passed middle life remember how in our youth we saw "The Great American Desert" plastered all over the western and southwestern part of the United States. Today the name has disappeared, and in place of it we have New Mexico, Arizona, Utah, Nevada, etc., States with the sovereign rights, under the Constitution, of the members of the great American Union. What has happened to the desert? Was it a myth, like the Wild Man of the West, invented to be the scene of adventures by Captain Mayne Reid and others? The desert was real enough, as those who went overland to California in the fifties can tell us. Few of the pioneers escaped suffering in it, and many left their bones there. Those of us who crossed the continent during the early days of the Pacific Railway have very vivid recollections of the Great American Desert.

Yet it has disappeared. The first cause of its disappearance was the railway. A desert is very formidable to one travelling twenty or thirty miles a day by wagon: it loses its terrors when one makes five hundred miles a day in a train according to the low speed of early days. Two hundred and fifty miles of desert in the first case meant ten days of suffering; in the second it meant no more than a day of inconvenience, and it might be passed over in the unconsciousness of the night. But the chief cause of its disappearance is irrigation. The Great American Desert was not absolutely arid. Perhaps no desert is. Sahara has its oases, and the formidable interior of Australia, where Burke and Wills perished, is traversed continually now that the watering places are known. In early days green spots were to be met with where people had settled down beside some stream. Gradually the green spots grew as primitive irrigation ditches watered more and more of the surrounding land. Then the Government took a hand in the work; and the desert fled away. The terrors of the San Bernardino Desert in California were not imaginary in the sixties. At least one party perished of thirst where now the orange orchards spread out on all sides. Some twenty-five years ago the writer passed through South-eastern Utah, on the Denver and Rio Grande Railway. All day long the desert spread out on both sides of the road. Four years later he made the same journey through blossoming peach and plum and almond trees, the result of irrigation.

All over the West the desert is vanishing before the ditch. Idaho, Utah, Nevada, Wyoming, Colorado, Arizona, California, New Mexico, all have their irrigation work well in hand. It is, however, very important to have a clear understanding also of the method of cultivating irrigated lands. The desert is not arid sand. Generally it is the bed of an immense inland sea that has now dwindled down to the comparatively insignificant Salt Lake, or the still more paltry "sinks" of Nevada, or has vanished absolutely. Hence the soil there is rich, needing only water to make it fruitful. The chemical elements of fertility have been stored in it for ages; so the first crops of irrigated lands are extraordinary. The inexperienced cultivator imagines that this will last; but he is wrong. No land is more easily exhausted than irrigated, when worked by irrational methods. The reason

is clear. Nature restores the elements of fertility to the soil, especially nitrogenous compounds, by the natural action of the rain which gathers these elements gradually from the air: irrigated land knows nothing of this natural restoration. It is flooded artificially, and it gets from the flood what this has to give it to replace the exhaustion by the crop; and the flood has very little indeed to give.

Hence the agricultural departments in Western universities are occupied in teaching new settlers how to farm irrigated and semi-irrigated lands. Dry farming, extensive fallowing, scientific rotation of crops, all have to be insisted on. The University of Arizona is recommending the Tepary bean as a leguminous crop most efficacious in adding humus and nitrogen to the soil, and most profitable to the cultivator. The University calls it a new bean. It is new to the present inhabitants of Arizona: but it is as old as the land itself. It is the indigenous bean of the country, which has been domesticated by the natives from probably the old civilization of that region. Some day Boston shall be eating the beans that sustained the culture and refinement of the vanished cities of Arizona and New Mexico. H. W.

PULPIT, PRESS AND PLATFORM

The Right Rev. Mgr. P. J. Supple, D.D., of Roxbury, in a recent address told the Archdiocesan Federation of Boston Catholic Societies no constitutional law would be broken by aid to Catholic public schools.

"A light brigade composed," he said, "of Rev. William Harman van Allen, Rev. Henry Nash, Rev. O. P. Gifford, Rabbi Charles Fleischer and Norman White, marched up to the State House, appeared before a committee of the Legislature, petitioned that honorable body to insert in the constitution of Massachusetts an amendment perpetually forbidding the appropriation by the State of money for sectarian purposes and expressly stated that they feared a future demand from the parochial schools for a share of the school fund raised by public taxation. It is time to speak plainly and to tear down the mask from the faces of these pretenders for the public welfare and to reveal them as they really are—arrant bigots and implacable foes of everything which does not fit in with their preconceived and jaundiced notions. A noisy faction has for years terrorized this community with this slogan which, it now appears, has no real basis, either in fact or in law. The only thing which the Constitution of the United States forbids in this connection is an established form of worship, a State Church. The real enemies of this country are not the people who are building and multiplying the religious schools, but those who are opposing them and seeking in every way to hamper their progress. It is certainly a sorry spectacle to see ministers of religion engaged in such a work from motives best known to themselves. As for the fear of State supervision, which one of them seems to be alarmed at, it has no reason behind it. The State cannot supervise the religion of the schools, for the constitution expressly forbids it by granting liberty of worship.

"And if in the long run the State, recognizing the great help which the religious schools are giving to the conservation of good order, should decide to give support to such centres of influence, what of it? No injustice is done nor any constitutional law broken."

Francis Asbury, the first Methodist bishop ordained in this country, preached his first sermon in America within the walls of St. George's Methodist Episcopal Church, Philadelphia. It has given the denomination at least three other bishops—Whatcoat, Roberts and Scott; the first Methodist conference held in America convened here in 1773, and the

church is affirmed to be the oldest in the world used continuously for worship under the Methodist faith.

Asbury never married, "lest a wife should distract his attention from his work." In some societies it was the prejudice of the people that restrained their ministers from matrimony or took them out of the denomination. When Bishop Hamilton re-dedicated the old church at Hallowell, Me., the other day, the local historian noted that in its earlier history certain lamentable schisms resulted because the congregation, though willing to support a celibate, refused to bind themselves to take care of a minister's wife and family. —*Boston Evening Transcript*.

For years past it has been a commonplace observation that Socialistic ideas were gaining ground in America, but the Lawrence affair gives fresh point to the observation. Twenty years ago no instructor in economics could have been found in a New England college who would have declared that "there is no just wage so long as \$1 is paid in dividends, so long as there is a surplus to be paid to people who did not do the work." A woman professor at Wellesley has lately been saying that, however, with reference to the Lawrence strike. She will not be asked to resign by the college trustees, which is another indication that the pace is becoming rapid toward new theories and ideals concerning industrial democracy.—*Springfield Republican*.

Following Mr. Bourassa at the Monument National, on March 9, Mr. C. H. Cahan, a real well-wisher to French Canadians, compressed into a five-minutes speech the following wholesome advice:

He stated that in his estimation it was clear that, by the Confederation pact, the French language and Catholic Church had acquired rights which could not be denied. Those rights were confirmed in 1870, 1878, 1880 and in 1906. The cause of the protest of the day was because Manitoba had failed to keep faith. It was obvious that the rights of the minority had been infringed upon by the Greenway Government, and that the stolen rights had never been restored.

"If they have not been," thundered Mr. Cahan, "the fault is yours. In 1896 we, English speaking and Protestants, stood in favor of the remedial legislation, and we fell because you of Quebec repudiated the idea of carrying through that remedial legislation. Now, do you expect us to take up that question again and force a remedial legislation on Manitoba?

"You have 65 members in the House of Commons; you have 30 per cent. of the House, and that is enough for you to obtain any right you desire if your representatives are true to their belief, if they are sure that you were in good faith when you elected them, and ready to compel them to keep their word.

"When this Keewatin school matter came up in the House, not one of the 38 Catholic Liberals said a word in favor of the claim of their religion. Who stood up and said one word? You found only one Irishman from Manitoba who protested. On the other side, five members stood up, and why did they not get any more support?

"Do you expect us again to take our political lives in our hands? We expect other issues, industrial and financial. When your representatives have so little faith in your sincerity, why should we fight the battles you dare not?

"Bourassa is sincere, but are you sincere? If you had the faith that moves mountains there is nothing you could not get. But if you are turning everything into petty politics, the end of which you see in speech making, we cannot help it."

The annual meeting of the Boston Archdiocesan Federation of Catholic Societies was held in St. Alphonsus Hall, Roxbury, on March 10. Delegates present represented 400 societies and

150 parishes. His Eminence Cardinal O'Connell made a vigorous speech on the loyalty demanded of the Catholic layman and the Catholic editor. There were Catholics in his archdiocese, he declared, who were not fully in sympathy with the Church's mandates and who were working to undermine the faith after the manner in which the Church has been overthrown in Portugal and France. Further on he said:

"It would not take long to discover a few other such attempts against the solidity of the foundation of the Church. The sly innuendoes against papal delegation: the cheap flings against those who occupy that exalted position, to the detriment of their prestige and authority; the nasty hint about intrigues by the very ones who, because they have been foiled in their own intrigues, are bitter against Rome; the forming of petty cliques in an endeavor to intimidate Rome by the show of majorities; all these unseemly things are not new in the Church's history and the results upon the life of the Church are visible in the disorder existing wherever they prevail.

"They are few in number and work in the dark. They thrive upon the natural shrinking which Catholics all feel to touch such pitch. They must be unmasked fearlessly, and federation can and will do it for the sake of the future of the Church here. Perfect loyalty to Rome, to the Pope, to ecclesiastical authority when exercised according to the Church's decrees, these are the safeguards of Catholic life. Let federation plant that standard far and wide. Let open separation and nationalism and secret plotting, no matter where found, be denounced as an attempt against the life of the Church."

ECCLESIASTICAL NEWS

Replying to questions proposed by the Bishop of Salford, the Congregation of Rites declares that, during the present year, a priest is free to use on one day the new psalter and on another the old, as he feels inclined.

The Mass must correspond with the Kalendar of the Church in which it is said. With regard to Lent an exception is made, hardly worth noticing since that part of Lent in which it could occur is so nearly over.

The Right Rev. Dennis J. O'Connell, the new Bishop of Richmond, Va., was installed in his Cathedral church by his Eminence Cardinal Gibbons, on March 19.

Bishop-elect McGovern of Cheyenne will be consecrated in St. Peter's Church, Omaha, on April 11.

Two new dioceses have been created in the United States by the Holy See. One, Corpus Christi, will cover an area of 22,391 square miles in Texas, and comprises the territory of the Vicariate of Brownsville, erected in 1874, over which the late Right Rev. Peter Verdaguer, who died on October 26, 1911, presided for twenty-two years. The see has been transferred from Laredo to Corpus Christi. The other diocese will be taken from the present territory of Omaha and have its see at Kearney, Neb.

The Newark *Sunday Call* of March 10, 1912, brings down to date the information about the "mass" and other Catholic services in the Presbyterian church for the Ruthenians in Newark, N. J. "The exposure in AMERICA of many of the prayers and ascriptions of praise used in the service caused a shake up," says the writer, "and changes began to be instituted. But as the honor paid to the 'Mother of God' is a form of devotion to which the Ruthenians are much attached it was retained. So these devout Presbyterians say to the Blessed Virgin, 'It is very meet to bless thee, Mother of God, ever blessed and altogether spotless and Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who with-

out stain didst give birth to God, the Word, truly the Mother of God, thee we magnify."

The Newark *Star* of Monday, March 11, gives a picture of the altar with cross, candlesticks and tabernacle, and says: "Because of the criticism of the pastor and his following in regard to this altar and the services which were celebrated at it, visitors to the church have not been welcome for months, and there has been a stringent rule that no camera should be brought into the building." It is reported that the resignation of the pastor, the Rev. Waldimir Pyndyowsky, will become effective on April 1.

The Rev. Louis Patmont, Protestant missioner among Poles and Russians, conducts his services, which are of a definitely Protestant character, in the same church where the Greek Catholic services have been conducted by Mr. Pyndyowsky. Asked how he reconciled conducting his own strictly Protestant service before a Catholic altar, with its tabernacle, altar lights, crucifix, the table known as the analogion, etc., he replied: "I tell the people they are to take no notice of the things they see around them, as they are not connected in any manner with my service and are unnecessary and unprotestant. The service I conduct is Protestant in every respect." "One of the most curious psychological aspects of the matter," remarks the *Call*, "was the attitude of the Newark Presbytery and church extension authorities. When spoken to about the practices they refused to credit the facts placed before them or the published accounts. Yet nothing was easier than to discover the facts." The entire episode is not creditable to the Newark Presbyterians.

It will be of interest to Americans to learn, from the International News Agency in Rome, that, on February 27th, the Sacred Congregation of Rites discussed the writings of the American martyrs, Fathers Brébeuf, Lalemant, Jourges and the others whose story is told in the "Pioneer Priests of North America." Others mentioned at the same session were the Venerable Sister Ange Marie, Foundress of the Sisters of the Most Holy Trinity; Blessed Gregory Barbarigo, Bishop of Bergamo and subsequently of Padua; Blessed Bonaventure Jornielli, a Servite; Emmanuel Ribera, a Redemptorist, and Brother Soubilione of the Brothers of the Christian Schools.

The Rev. F. X. Boulanger, M. Apost., writes to the *Catholic Herald* of India, under date of January 10: The results of the High and Middle Schools and Scholarships examinations for European schools in Burma are just out and stand thus:

"High School Final:—26 passes; from Catholic schools 16 passes, or 61 per cent. Out of these, 2 girls have secured, in order of merit, the 1st and 3d places respectively, and 4 boys the first four places in the boys' list. Catholic schools in this department have earned 5 scholarships out of 7, or 71 per cent.

"Middle School Scholarships.—Out of 15 scholarships Catholic schools have earned 11, or 73 per cent., and in order of merit they have secured the 1st, 2d and 3d places.

"In the same list, Anglican schools earned only 2 scholarships; Methodist schools and Government schools, one each.

"From the above you can see that little Burma is not slow in holding up very high the standard of efficiency of Catholic schools."

His Holiness, Pius X, has conferred the decoration "Pro Ecclesia et Pontifice" upon Miss Katherine Conway, in recognition of her services to Catholic literature. Miss Conway is at present a member of the faculty of St. Mary's College and Academy, Notre Dame, Ind.

Mr. Thomas M. Mulry, of New York City, President of the Superior Council of the St. Vincent de Paul Society, and for over a quarter of a century conspicuous as a leader in many works of public charity and benevolence, is this year

awarded the Lætare Medal by the University of Notre Dame, Ind.

On the 7th of May, 1909, the Holy Father by brief (*Vinea electa*) gave canonical existence to a Biblical Institute in Rome for specialization in higher biblical studies. On the 11th of June Father Leopold Fonck, S.J., was made by pontifical appointment its first rector. By November 5th he had assembled his faculty and opened the courses in temporary quarters in the Collegio Leoniano. On Sunday, February 25th, 1912, as already announced in AMERICA, was held the formal opening of its own building, the sixteenth century Palazzo Papazzuri standing alone at the south side of the Piazza della Pilotta, which has been purchased and entirely remodelled for its present purpose. The following interesting details are furnished by our Roman correspondent. The internal reconstruction of the building is modern in every good sense of the word. It now contains a library in steel with a capacity of 50,000 volumes, already stocked with 20,000 valuable books of biblical reference; a periodical room, to which come 250 regular publications on biblical subjects; two reading rooms, a splendid lecture hall, an abundance of airy, lightsome class-rooms; a museum already largely filled with specimens of biblical flora and fauna, 120 babylonian cylinders, innumerable cuneiform tablets, ancient papyri, scrolls and manuscripts, arms, costumes, implements and utensils, in a word with all that can illustrate the life of the biblical ancients, and an exquisite chapel.

The exercises of the opening were held in the superb lecture hall in the presence of thirteen cardinals, Merry del Val, Rampolla, Respighi, Vives y Tutto, Martinelli, Gennari, Azevedo, Lorenzelli, Gaspari, Falconio, Lugari, Billot and Van Rossum, and the intellectual elite of ecclesiastical Rome. Father Fonck unfolded in detail the development of the establishment from its first suggestion as the home of the Institute by Bishop Kennedy, the rector of its near neighbor, the American College, the generous assistance afforded him in the beginning by many, including the Archbishop of Boston, now Cardinal, and Bishop Kennedy, up to the final securing of financial subsistence by the gift of \$1,000,000 from a French family, which desired itself to be unknown and gratitude repaid only in prayers for France. At present the Institute is as secure as if it were founded, and the rector has been enabled to purchase an annex in Palestine to which the students will make summer excursions to study topographical and archeological conditions *in situ*. The courses cover nearly every ground of interest and value to the biblical specialist; the institute is staffed with a faculty of fifteen biblical scholars, representing six different nationalities; the student body is made up of 125 doctors of theology from twenty-five different countries. The requirements for entrance are a doctor's degree in theology (supposing an elementary course in Hebrew and of General Introduction to the Scriptures), and the biblical degree is given only after a successful examination of four hours before the Biblical Commission. The Institute itself does not confer degrees, but may award a diploma for studies successfully pursued, the terms of the diploma to be determined shortly by the Holy Father himself. The staff is made up of Jesuits, but the Institute is under the immediate control of the Sovereign Pontiff, who names the rector from a *terna* presented to him by the General of the Jesuits. Prospective students looking for the best results will find it valuable to have a reading knowledge of German, French and English, as well as Latin, Greek and Hebrew: Italian can be learned readily during the first of the four years of residence, and for that matter most of the biblical literature presented by Italian savants has been published in Latin.

Father Blanche, the French Dominican, is drawing great crowds to St. Ansgar's Church, Copenhagen, Denmark. The interest in these Lenten sermons is so great that the American Minister, Dr. Maurice Francis Egan, was obliged to arrange so that his pew should be occupied in relays by his Protestant friends. The only Catholic member of the royal family is Princess Margaret, who may be seen at Mass every morning, at her late mother's prie-dieu, accompanied by her lady in waiting, or sometimes by her father, Prince Valdemar, who frequently went to church with his wife, the late Princess Marie, during her lifetime. Conversions in Denmark are, as a rule, only among the aristocracy or the very poor; there is always an increase in the number of converts after the annual Lent sermons, which are preached in French.

The caution which is still observed by the Holy See in everything that even remotely concerns the struggle between Italy and Turkey may be noted, says the Liverpool *Catholic Times*, from the response recently given by the Sacred Congregation of Rites to numerous demands for faculties to celebrate obsequies on Sundays and holidays for those that fall at Tripoli. The Sacred Congregation has informed the Bishops from whose dioceses these requests came, that the Pope, to console the relatives of the slain and in order that the prayers of the large congregations of the faithful on Sundays may help the dead, has granted their request except in the case of privileged Sundays of the first class, and days of precept belonging to the first or second class. "However," adds the circular of the Congregation, "His Holiness orders and commands that at such funeral services nobody, no matter what may be his dignity, shall deliver speeches or funeral orations in any church or oratory." All attempts to make use of the name of the Holy See in any way in connection with the Italo-Turkish war have now ignominiously failed.

OBITUARY

Mother Mary of St. Benedict, one of the five Sisters who founded the Baltimore House of the Good Shepherd in 1864, and for many years Mother Superior of that Community, died in Baltimore, on March 9. She was seventy-four years old. About four years ago Mother St. Benedict suffered a stroke of paralysis and her health had been failing since. With her at the time of her death was her sister, who entered the Good Shepherd Sisterhood at the same time as Mother St. Benedict. She is known as Mother St. Agnes, Superior of the Convent of the Good Shepherd, Newport, Ky.

Mother St. Benedict was born at Baden, Germany, and when still young came to this country with her parents. Her father drew the plans and superintended the erection of the Abbey of Gethsemani, Kentucky, and it was from this State that his two daughters entered the convent. About six years ago Mother St. Benedict celebrated the golden jubilee of her entrance into religion. When she was laid to rest, Mgr. James S. Mackin, of Washington, was celebrant of the solemn requiem Mass, and the Rev. Thomas F. Broydick, chaplain of the convent and pastor of St. Martin's Church, Baltimore, delivered the eulogy. With Cardinal Gibbons many priests were present in the sanctuary. The Cardinal gave the last absolution.

After enduring with exemplary patience a long and painful illness, Mgr. Don Manuel Solé, canon penitentiary of the basilica of Our Lady of Guadalupe, died in the City of Mexico, on March 3. Though a native of Spain, the deceased canon had spent nearly forty years in Mexico, where his priestly virtues, his

brilliant mind and his rich and varied learning made him for many years a tower of strength in the Catholic cause. As parish priest of the Church of Santa Ana, he became co-editor with the late licentiate Don Victoriano Agüeros when the great Catholic daily *El Tiempo* was founded, back in 1883, and he shared to the full the hardships that the undertaking entailed. Taking for his motto, "Mexicans in politics, Catholics in religion," he published a series of articles in which he demanded for his persecuted fellow-Catholics the freedom guaranteed by the Constitution under which the country was supposed to be governed. Such was his clear-sightedness in pointing out what should constitute a free Church in a free State, that he anticipated in a striking manner the words of the great Pontiff, Leo XIII, in his encyclical "Immortale Dei" in 1886. Those were strenuous days, when gag-law ruled the land. Yet it could hardly be called gag-law, for it was simply the will of one individual which was forced upon a groaning people. But the zealous ecclesiastic never flinched in the face of difficulty. His splendid qualities and efficiency singled him out for promotion, although his foreign birth was a hindrance to his receiving the mitre, owing to the susceptibilities of the Government. In spite of his broken health, Monsignor Solé continued active with his pen up to a short time before his death. His funeral, which assumed the proportions of a demonstration, was followed by the interment of his remains close to those of his former co-worker, Don Victoriano Agüeros, in the cemetery of Guadalupe, where Our Lady appeared, in the days of Bishop Zumárraga, to the humble neophyte, Juan Diego.

LETTER TO THE EDITOR

A GREAT DANGER IN AN OLD CATHOLIC LAND.

To the Editor of AMERICA:—

Everyone knows that Belgium, the little country between France and Germany, has been for a long time one of the most faithful Catholic lands in the world. Americans do not forget that many priests came from Belgium to America and spent there the best part of their lives doing their duty to Holy Church, and that our Catholic University founded an American College to train apostles for America. A great danger now threatens this old mother-land, where for more than a fourth of a century The Catholic Party has been fighting valiantly against the enemies of the Faith.

Some years ago Professor A. Dumont, the glory of our Catholic University, discovered a new coal basin in the most deserted part of Belgium. At present seven different companies are operating there. They have excavated to a depth of about 800 yards, and water and sand have called for the greatest engineering skill. A new city has been built there, and people come from everywhere to this new centre of activity.

The Bishop of Liège founded last year the first new parish in Waterschei, which stands midway between the three most important coal-pits. More than 20,000 workmen will be occupied in a little time in this district, as every pit needs nearly 8,000 men. Everything is yet to be done; churches, schools, parsonages, workmen-clubs and work-unions, and it must be done quickly, before our enemies take their part and try to corrupt the good people of this country.

In a letter to the Rt. Rev. Rector of Waterschei, the Bishop of Liège expresses his great satisfaction for what has been attempted and commends him to the great charity of all Catholic people. Great is the need of interest in the work. On its success depends the destiny of Catholic Belgium. If we lose this section of the country it will be lost forever.

Possibly some rich Americans might think of paying an old debt to this good mother-country of the old world.

L. ENGELEN.